

AMERICA

A CATHOLIC REVIEW OF THE WEEK

FEBRUARY 4, 1939

WHO'S WHO

JAMES A. MAGNER, one of the foremost and soundest authorities on Mexico, and frequent contributor to our columns, examines another phase of the situation of our troublesome neighbor to the South. He refrains, however, from any comment on our American Ambassador who thinks education in Mexico is wonderful, meanwhile letting other material American interests slip out of control. . . . BRASSIL FITZGERALD is an instructor in the Massachusetts State University Extension Service, fiction and feature writer whose stories appear regularly in the national magazines, Catholic and non. Formerly, he taught at the University of Montana, and at one time was an editor of the *Frontier and Midland*. Upon our inquiry, we were informed that Mr. Uzzell was not a fictitious character. He conducts elementary and advanced short-story courses. The quotes are *verbatim* from his book. . . . ROBERT E. CURDA, in a previous note in this column, was said to be a reporter on the staff of the San Antonio *Express*. He has advanced northward to Illinois, where he was engaged in drawing up a series of production analyses for a large industry. He asserts he has tried to be "conservative" in tone, though "the expressions, thoughts, mutterings and emotions of the workers observed have been, on the whole violent, and, in many cases, vindictive." . . . PETER LUNN is the son of the distinguished Arnold Lunn, with promise of being equally distinguished. . . . LOUIS J. A. MERCIER is the author of *The Challenge of Humanism* and of a French volume honored by the French Academy. He is Associate Professor of French at Harvard University and teaches also in the Graduate School of Education.

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COMMENT

BARCELONA is saved. The people of this ill-fated city and the refugees that have flocked to it have suffered every physical and moral and religious ill. Starvation, destitution, disease, fear, desperation, despair have increased month by month and reached their bitter culmination in this past week. Their churches and chapels were ruined more than two years ago, their priests and religious were murdered or forced to hide, so that the worship of God was nowhere practised in public. The crime is laid against the guilty: the Communists, Syndicalists and Anarchists, together with their creatures, the so-called Moderate Socialists. The crime is not to be imputed to the mass of the people of Barcelona and Catalonia; they have been the victims of propaganda and of terror. Some three millions of people are in the most extreme need of everything that might aid to survival. They must be saved in their bodies and in their souls. The America Spanish Relief Fund calls upon you to help, immediately to help. The contributions sent to our editorial office or to the office of the America Spanish Relief Fund, 342 Madison Avenue, New York, N. Y., will be forwarded as rapidly as possible to Cardinal Goma, Primate of Spain, for the relief of Barcelona and the liberated areas surrounding it. The Barcelona authorities have attacked God and hated religion. Let our Christian charity be the greater so that they may better know the love of God and of the followers of Christ.

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WE do not pretend to know all that is involved in the repudiation of Homer Martin by the C.I.O. One point, however, is clear: from the outset Mr. Martin has fought the Communist wing in the C.I.O. For this, his reward is a formal statement that he is not a man with whom the C.I.O. can work. While the fortunes of Homer Martin are not of public importance, the fortunes of the C.I.O. are. When Martin is repudiated by the C.I.O. and Harry Bridges is advanced by John L. Lewis to a key position, it becomes exceedingly difficult to meet the charge that the C.I.O. is Communist-minded.

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FACIAL and linguistic evidence of the type of people who have been demanding the lifting of the Spanish embargo was available at the mass procession that milled up and down Times Square in New York. Had President Roosevelt and Secretary Hull accompanied your correspondent as he brushed elbows and shoulders against the marchers, they would have concluded that America and its true patriots were not screaming in favor of American participation in a Communistic war. They might have been inspired to clamp down the embargo tighter and to have a salutary antagonism to the

subversive groups who captured Times Square. Judging by appearances, there were many South and Central Americans and Spaniards; there were doubtless other American citizens, but without the characteristics that one sees in the truly American rural and smaller-town districts. They seemed mostly to be hysterical, fanatical, and easily-led as a mass, scarcely the clean, virile type that we usually associate with the United States. They were the sort you would not wish as your friends or on your side, the sort that you would vigilantly watch as your opponents. The mass-picketing of Times Square in favor of lifting the Spanish embargo discredited itself and the movement.

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GRIEVOUS as is the burden laid upon the shoulders of charity by the stress of the refugee problem, it offers as no previous occasion has offered an opportunity to demonstrate the fellowship of Catholic learning throughout the world in the face of religious and racial intolerance. A great service in this cause is rendered by the action of Fordham University and of Manhattanville College of the Sacred Heart, both in New York City. Several unlimited scholarships, contingent to the amount raised for board, lodging and other living expenses have been promised by Fordham University; while Manhattanville has offered five four-year scholarships for refugee women students. Students will be selected for scholarships in these and other institutions by the International Student Service, which is working with the Intercollegiate Committee to Aid Student Refugees, and the Federation of Catholic College Students is announced as extending full cooperation. Some thirty per cent of the students forced to flee from Germany are Catholics; and unless they are to be taken care of exclusively by non-Catholic colleges and universities, they must look to Catholic institutions for aid.

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WHY all the fuss and hullabaloo at this late date about shipping munitions to Spain? Surely, it is not conceivable that the Communist-controlled groups, now agitating the issue, are even remotely hopeful that by lifting the embargo at present they can yet save the Red forces in Spain. The thought is too fantastic to merit passing consideration. The campaign, as designed by its instigators, is much more subtle than that. Their purpose goes to the very basic policy of Marxism. Communism aims to rise on the resultant chaos that is the aftermath of war. It is their purpose to involve all Europe and the United States, too, in a devastating struggle, from the ruins of which they hope for a rejuvenated Communism. With a move on the part of the United States to interfere in Spain, they hope to provoke

France, the outcome of which, as they view the situation, would hasten a Spanish alliance with Germany, Italy and Japan, while France, England and the United States would be in opposition. France appears to be the pawn they are counting on in this game. But France may refuse to be duped by the Communist chess players.

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NOT long ago, it was announced that the Government intended to pursue an investigation in the field opened by the Dies Committee. This sudden change of heart aroused the suspicion that the investigation would not be directed against Communists, Nazis, and other aliens now engaged in anti-American activities, but against the Dies Committee, and this suspicion is now shared by Chairman Dies. There is but one appropriate answer to this move, and it is a demand that Congress continue the Dies Committee, with an appropriation large enough to permit it to do its useful work.

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IT BECAME quite wearisome, during the late summer and continuing through the fall, to have to listen to the much-repeated lamentations of returning American travelers on the subject of the hardships they had to endure in Europe. "Europeans despise us; all they want is our money!" we heard on various occasions. "England will make war on Germany when America is ready!" was another estimate of European affection. On all sides we were told about "what fools we Americans are" for wanting to meddle in European affairs. And strangest of all, these returning Americans reported that such, too, was the opinion entertained of us by Europeans themselves. The moral is: stay at home where we are appreciated. Instead of leaving our perfectly good money with foreign steamship companies, hotels and shopkeepers, let us patronize generously our two international expositions located at the eastern and western extremities of the country. Both the New York World's Fair and the San Francisco Exposition offer untold opportunities for entertainment, education and culture. And above all, the trip, whether eastward or westward, presents marvels of scenic wonder that surpass in grandeur and beauty anything that Europe has to offer. Let's acquaint ourselves with America first. It might give us a better estimate, from an American viewpoint, of world affairs.

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IN his lengthy letter on the Spanish embargo addressed to the *New York Times*, Mr. Henry L. Stimson is guilty, we think, of a false assumption. Without offering a single argument, or even a quotation, to back up his belief, Mr. Stimson takes it for granted that a law passed by Congress, signed by the Executive, and never repealed or altered, has been "superseded" by a second law—which says nothing whatever about superseding the first. In January last year Congress passed the Spanish Munitions Act prohibiting the exportation of arms to Spain during the existence of the civil war.

Signed by the President on January 8, this prohibition (it is important to note) was a measure imposed by Congress and not by the President, for the Congress gave Mr. Roosevelt no discretion whatever in the matter (except to proclaim the end of the civil war, when, said the Act, the provisions of the Spanish Munitions Act shall cease). Four months later, on May 1, Congress enacted the Neutrality Act—a measure not concerned with Spain but intended to protect American interests by making unlawful the exportation of arms to any belligerents in any war anywhere. The law gave the President discretion to find and proclaim the existence of the state of war between foreign nations, and also to extend the provisions of existing law to states where civil war exists. Immediately following passage of this Act, Mr. Roosevelt issued a proclamation on Spanish arms traffic, and the legal situation, as we see it, then stood thus: A double restriction prevented such traffic, because (1) exportation was forbidden by the Congressional Act of January, and (2) shipment was prohibited by Presidential application of the civil-war provisions of the Neutrality Act of May. All this brings us again to Mr. Stimson's letter. Suppose the President should revoke his May proclamation—would the Congressional laws of the preceding January continue to apply? Mr. Stimson says no, they wouldn't, because the May laws superseded the January laws. He does not argue it; he does not prove it; he merely says it. We are happy to find, however, that Secretary Hull disagrees, and we hope that he stands firm in his disagreement. Furthermore, Martin Conboy, authority on the Embargo question, in his letter to the *New York Times*, confirms our contention.

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EXACTLY two years ago there was considerable fluster and bustle about the tardiness with which judicial matters were handled. The blame, naturally to suppose, was laid at the door of our "outworn" judiciary; its membership was too old to meet the present demands of present-day urgency. "The nine old men" on the Supreme Court bench were in their dotage and could hardly be expected to keep their calendar clear and up-to-date. The result was a sweeping letter from former Attorney General Cummings on the inadequacy of our Federal judicial system, and a demand from the Chief Executive for a rejuvenated Supreme Court. Since last May, vacancies to some fifteen Federal judgeships have been left unfilled and, in addition, a number of Federal district attorneyships, United States marshals and similar offices are awaiting appointees. Evidently, the zeal for reorganizing the courts and speeding up judicial procedure, that was burning up the President some two years past, has been quenched. Can it be that these political plums are to be offered as bait to doubtful or recalcitrant members of the present Congress? Whatever the cause or motive—and no matter what way one looks at it, it does seem strange—the fact remains that the dockets in these Federal Court districts have become cluttered and justice, instead of being speeded, is seriously retarded.

HOW CATHOLIC ACTION TRIUMPHS THROUGH CONQUEST

We cannot rest at merely saving the saved

JOHN LAFARGE, S.J.

THE CATHOLIC Church in the United States cannot rest content with saving the saved—to quote the famous saying of Father Harold Purcell. The Church would be untrue to its apostolic nature did it not seek by every means in its power to bring the teaching and Divine Person of Jesus Christ into the lives of every man, woman and child that it can possibly reach in the entire world.

No individual Catholic can rest content with saving the saved. Nor can he rest content with saving himself. Through his membership in the Church, through the very fact of his Baptism and Confirmation, he is called by his Creator and Redeemer to Catholic Action; and Catholic Action means the fulfilment of his sacred obligation to aid the Hierarchy of the Church in their work of saving not themselves alone, but all humanity. And not even a thousand Father Purcells could do this without the aid of the laity.

Speaking under the auspices of the Knights of Columbus before a large audience in New York, Paul McGuire, Australian journalist, stated as his opinion that the most powerful influence on the future exerted by any one movement in the world today is exerted by Catholic Action. Even Communism, with its enormous influence, does not measure up to it. Catholic Action is a wide term, wide enough to include many activities germane to its spirit, even so strictly devotional an activity as the Apostolate of Prayer (League of the Sacred Heart). Nevertheless, a certain type of action described by Mr. McGuire and exemplified by the Jocist and allied movements in Belgium, France, Holland and other countries has been singled out by the great Leader of all Catholic Action, Pope Pius XI, as embodying its very essence.

The striking feature about these movements is their tremendous dynamism. In the short space of ten years they grew from a handful of young working men and women gathered in the parlor of a parish rectory to world movements embracing millions of Catholic youth of every walk of life spread through twenty-four nations of the world. They triumphantly turned the tide against the Communist youth organizations of both sexes in France and Belgium. They have developed adult movements to carry their banner into the contacts of

mature life. They are fed by flourishing children's groups.

They have developed a press and a drama of their own. All this growth has been and continues to be not among the "saved," but among the unsaved: a generation which seemed totally lost to God and to His Church.

The secret of this dynamism lies in applying Christianity's typical principle, that of spiritual conquest, to the specific task of Catholic Action, the healing of modern society through the influence of religion.

Christianity from its very nature must fulfil the command of its Divine Founder to "go, teach all nations." Christianity is life, and life is self-communicative. For any person to enjoy the fulness of supernatural life given to him by his incorporation in the Mystical Body of Christ and not desire to communicate that life to others is as contradictory as is squaring the circle. No one can merely save his own soul, because saving the souls of others is of the very essence of that life by which each man saves himself.

This principle of spiritual conquest has inspired the missionaries of the Church never to rest as long as there was one part of the world in which the visible Church, with its organization, teaching and liturgy was not established. The identical spirit inspires the clergy and the laity of today to work for the re-Christianizing of society in those regions where the Church was already established, but where religion lost its contact with the people.

That the laity should be filled with the idea of spiritual conquest is as old as the Church itself. The Epistles of Saint Paul abound in references to the men and women who aided him in establishing the Church and reaching the unbelieving world around him. The Virgin Martyrs of the early Church, Cecilia, Agatha, Agnes converted their families, friends, their betrothed and even their persecutors. "Standing in the midst of the flames," we learn from the Office for Saint Agnes' Day, she preached of the glory of God to the pagans who were executing her.

The merit of the Jocist and allied movements is that *they supply the method or system necessary* if the principle of spiritual conquest is actually to

take effect upon the society around us, and not be lost in mere wishes and declamation. By so doing they answer a complaint so frequently uttered that we never get further than a mere declaration of general principles, "talking about the Encyclicals but doing nothing about them." The ideas that underlie their system are nothing new: like the general principle that animates them, they are as old as the Church itself. But to a certain extent these principles were lost sight of when Catholics were preoccupied with other tasks.

One of these ideas is that the work of spiritual conquest is to be applied to all sorts and classes of people without any exception whatsoever. None are to be exempted from it. We cannot say: "These people are atheists; they are hostile to the Church; they are morally corrupt, and therefore we had better let them alone and devote ourselves to more docile persons." Rather, the Jocist idea is that the greater the spiritual destitution, the greater the call for our charity, and no charity is greater than that of bringing Christ Himself to those who do not know Him.

Another idea is that the work of spiritual conquest should be exerted primarily on those with whom one is akin, those whom you know most intimately and live and work with most habitually. Hence the famous apostolate of the milieu or environment, by which, as far as possible, like works with like: the worker with the worker, the student with the fellow-student, the sailor, soldier, farmer, hospital nurse, professional man or woman, with those of their own group and group experience. This means concerted effort, for such a work cannot be undertaken without some degree of organization; and it also implies that Catholic Action will be organized according to types and classes of people in accordance with the familiar structure of modern society. Where territorial or geographical units are formed, as in the instance of the "Jaciste" movement for young rural people, it is because this particular type of persons is geographically distributed.

The supposition, of course, is that the situation which most urgently calls for Catholic Action is where you find yourself, as a fervent Catholic, associated with a group of people or an institution which is predominantly indifferent or is actually hostile to religion. You are a Catholic teacher in a non-Catholic school system; a Catholic member of a legislature where laws are passed contrary to Catholic principles of morals and civic freedom; a worker in a factory where Communism is rampant; a member of a trades-union where there is no Christian leadership, and so on.

Nevertheless, your Catholic Action will have little effect unless you are sure of two things: first, that you *know how* to deal with those whose spiritual conquest you seek; and second, that you *know what* you are to bring to them.

This first requirement means an immense amount of systematic study and planning. Catholic Action begins with a thorough *study* or appraisal of the group or the environment to be reached. This is the work of the lay apostle himself. He must know his

own group, his own surroundings, know their conditions, religious, economic, social; their history and background; know what obstacles are preventing their conversion; know what are their hidden resentments, their individual and group psychology; who are their leaders; whose conversion will lead to whose, and so on. This will lead to a careful *judgment* as to what form of action shall be taken and this in turn to systematic *action*, in which steps will follow one another logically, and the work not be impeded by having to retrace imprudent steps and so lose ground already conquered.

Catholic Action brings to those whom it seeks to conquer the fulness of Christian life: the example of an integral Catholicism and the participation therein. It brings to the world the *totus Christus*: the whole Christ, not a divided or a diminished Christ. The chief task of a militant of Catholic Action is to show by his own personal example how a boy or a girl, a man or a woman who belongs to that particular group or occupation or profession will live, who believes what *he* believes and carries every bit of that belief out in daily practice. While he is obliged to do his part in exposing errors and refuting them, his main task is the positive one of exemplifying in his own person the full implication of his own uncompromising Catholic Faith, and especially its implication of personal integrity, purity and universal charity. The force of this example, its power of conquest comes precisely from its concrete application to the small details of daily life. Hours of discourse on moral perfection do not impress as much as does one energetic refusal to take part in conversation that ridicules religion or violates decency or charity.

If personal example is to count, however, the militant's apostolate must begin at home. The first phase of Catholic Action is personal holiness of life. Hence the importance for Catholic Action of the closed Retreat, where a definite groundwork is laid for the example one is to set to others.

The work of the priest in connection with Catholic Action is to give to its members such solid doctrinal instruction and such wise guidance as will enable them to discover *for themselves* how to live the whole of Christian teaching in the circumstances that they are obliged to meet. The priest is not to attempt to do for the layman the work that only the layman can do.

This means, however, the training of leaders who can direct discussion; and in turn this means the formation of institutes or schools of Catholic Action for the purpose of training such leaders. The various Catholic Labor Schools and other adult-education projects now springing up through the country in connection with Catholic colleges and national organizations are a step in this direction. Father Daniel A. Lord's Summer Schools of Catholic Action have revealed much of what *can* be done. But we need a work much more permanent, systematic and properly equipped financially and materially. The Nazis take their prize youth and give them three years of Ordensburgen. What are we doing now to equip the future Catholic leaders of America?

AN AMERICAN TEACHER

BRASSIL FITZGERALD



If nobody could catch you at it, would you kill a blind baby? No? Too bad. You are not sophisticated, not in harmony with advanced thought. And if you have writing ambitions, forget them. Some simpler task for you. Who says so? Mr. Uzzell, author and teacher, one of our better known English instructors.

Mr. Uzzell, in his newest book, offers his students, and us, a "test" for sophistication. Let us give it ten minutes. It won't be time wasted. We shall find it a most searching and revealing test, if not of us, of Mr. Uzzell and his kind.

Mr. Uzzell is worth knowing, for himself alone, and as a case history, a flourishing specimen of *pedagogus Americanus*. In fairness we must at once admit that our subject, though typical, is by no means average. He is oversize, far larger in prestige, income and influence, than the average college teacher. He demonstrates to his colleagues, as to his students, the technique of success in New York University.

Using his current book, then, as a window to his mind, and as a sample of successful contemporary pedagogy, let us turn to Mr. Uzzell's "test"; to that portion of his "test" which examines and measures our enlightened, unprejudiced modern-mindedness.

Mr. Uzzell, we at once perceive, is no narrow specialist. An instructor in English, and author of texts on writing, he covers much more than grammar and composition. Religion, economics, morality and ethics, his mind tents the world and the ways of men. Now for the compressed wisdom of his "test."

We consider religion first and briefly: "Critics of religion state that the salaried clerics in charge of all church organization, Catholic and Protestant alike, are more inspired by money than by the spirit of God. They mean, that is, that they object to churches because their paid servants on the whole are more interested in religious jobs as a means of livelihood, than as a means of serving the kingdom of God."

"Question: Do you agree with this criticism?"

Are you tempted to dispute the professor? To ask for the figures on clerical incomes, and to compare them with the incomes of men in the other professions? Are you tempted to protest that the question is confused and invalid, that the alternatives are not mutually exclusive? To seek a means of livelihood, since men must eat to live, in no ways disqualifies one from service to God.

If you agree, you are sophisticated. Mr. Uzzell answers: "The sentiment touched in the question about the church is piety and a devotion to religious mysticism, which obscures the truth about the church's professional officers. No feeling is more profoundly comforting, none more useful, possibly,

than that of reverence in church attendance, but this does not alter the fact that those who administer church services are just as human and liable to err, as those to whom they minister. A mystic or supernatural service does not create mystic or supernatural servants. The low pay of the clergy is no indication that the regularity of the appearance of that pay is not of more moment to most of them than their rôle in bringing about the kingdom of God."

Difficult to answer that, isn't it? Confusing and disconcerting, like trying to play tennis with an opponent who rolls himself up in the net and makes faces. And Mr. Uzzell, bear in mind, is an instructor of writing in New York University. I find him of great help in my own teaching, particularly in grading themes. Tempted to give a failure mark to the incoherent non-sequiturs of a backward freshman, I read again that paragraph of Mr. Uzzell's, and mark the freshman "A." With such eloquent ease, having disposed of religion, we now take up economics. Mr. Uzzell's test: "Modern business has been defined as a process of getting the maximum of feathers with the minimum of squawks."

"Question: Is this statement an exaggeration?"

Mr. Uzzell says the correct answer is "No." In other words, all modern business is essentially and entirely a plundering of victims. The professor would not except, one supposes, even his own contribution to American business, his share in that magnificently intricate and elaborate process of turning our American forests into such books as his own. There can be no exception, capitalism being the one great evil. That is a concept which Mr. Uzzell did not originate, though he neglects to mention the text wherein it was first and best elaborated. Doubtless he deemed it unnecessary to name a text so well known, and so widely and deeply conditioning contemporary American teaching.

We are not doing too well on the test, you and I, reader; we are too sentimental, it seems. Mr. Uzzell explains. "The questions present two alternatives; response to a sentiment or sentimental belief on one hand, or response to logical reasoning from established facts"; that is, agreement with Mr. Uzzell.

Let us try once more. Here is problem seven: "A healthy, reasonably intelligent man and woman, are very much in love with each other and engaged. They are to be married in six months. . . . He is spending the Christmas holidays visiting his fiancée. . . . He proposes that they live together during this visit. It can be managed easily. No one will question or interfere with them. The girl knows her father and mother would strenuously object to her consenting to such a proposal, although they live in the home town in the middle west and will never know unless she tells them. The girl has had no serious affairs with other men, and doesn't want to do anything she will later regret or be ashamed of."

"Question: Should the girl consent?"

Do you think it regrettable that any marriage should be consummated in anxious and furtive stealth, in sneaking defiance of social law and cus-

tom? Do you think marriage a Sacrament; chastity a virtue? The professor smiles: "The sentiment involved here is obvious, the ancient tribal and religious inviolateness of the unmarried woman's virtue." Mr. Uzzell is aware that many of us are still unenlightened: "Although a vast change of feeling has taken place in the last fifteen years, which has relaxed much of the fanaticism and superstition surrounding it, the worship, for that is what it is, of virtue in woman dies hard, especially in men."

But Mr. Uzzell is doing his bit. With modest pride, he mentions that in his classes, at least, more men than women answer "Yes" to that question. That is a tribute, presumably, to the effectiveness of his teaching. Mr. Uzzell's classes being co-educational, how many bold if brief romantic adventures his daily teaching must inspire?

Getting weary of this? So am I. We shall let teacher himself dismiss us: "It is almost certain that many of my readers will be shocked to learn that their views on religion, business, sex morals, woman's rôle, are not in harmony with the most advanced thought."

Not so advanced, Mr. Uzzell; Karl Marx wrote *Das Kapital* a good many years ago. Modern business, you affirm, is getting the maximum of feathers with the minimum of squawk. That is but a vivid metaphor, summing up the Marxian economics. Karl Marx, too, despised the churches, and the bourgeois institution of marriage. Your questions and answers, Mr. Uzzell, are devoid of meaning as a test for writing ability. But they are a curiously pertinent and searching test for the ideology of Communism.

Do not misunderstand me, Mr. Uzzell; I do not accuse you of conscious and active Communism. I know you are a highly regarded and rewarded American teacher, writing no Communistic propaganda, but texts for American classrooms. No villain at all, just another Charlie McCarthy on Stalin's knees. Only not funny.

Herein lies your significance. You are so typical; there are so many of you, teaching American sophisticates; so many and so industrious you are, turning trees into books, and our children into sophisticates. You are so industrious and ubiquitous. No longer content with purely academic functions, you have taken over the leadership and guidance of the public-school teachers, organizations and publications. You have invaded the offices and commissions of government. In many places and ways you are building America's future.

Well, we must meet your challenge, with your own weapons fight you. For every voice like yours, a Catholic voice; for every book like yours, two Catholic books; for every classroom like yours, another Catholic school. There is, of course, the other alternative. As our Protestant brothers did, we may surrender gracefully, surrender our children to the times' spirit and you. We may close our schools, and wait for our children to close our churches. But do not count on that, Mr. Uzzell. For you, too, serve His will. Such voices as yours are waking American Catholics.

FERTILE SOIL FOR SEEDS OF SUBVERSION

ROBERT E. CURDA



RECENTLY Mr. and Mrs. America raised their eyebrows in surprise at the disclosure by a member of the Dies committee that the Communist International had ordered its adherents in America to join the Democratic party for the purpose of extending already punitive legislation against capitalism to a point where the destruction of the system would be complete.

But the raised eyebrows were only suggestive of: "Fancy that!" For the assertion seemed too far removed from reality. No one in his right mind could conceive of American politicians or people seeking to destroy, even to harm capitalism. So I am sure that Mr. and Mrs. America would be as profoundly shocked as I was to find that there is a large group of American people who are mentally and emotionally prepared not only to think of working to that end, but would do so with great satisfaction.

Just what the size of that group is now, I would not attempt to estimate. However, one informed source estimated that the new Wage-Hour law will place 10,000,000 workers permanently in the condition and position which I shall outline below, and which have so effectively made possible the mental and emotional preparation necessary to the subversion of our capitalistic system.

For more than a year, now, I have been in close contact with men and women employed by a manufacturing concern, and, for a while, was one of them. My observations are therefore based on my relations with these. I have come across evidence which indicates that the animus is widespread, particularly among the non-union common laborers. However, the most violent expression of this spirit came from the wife of a contractor who has been a union man for the past twenty years.

But before I go any further, let me state one thing straight: these people are *not* Communists, they are *not* radicals; they are people whose love of liberty and freedom is as strong as that of our Revolutionary forebears. Their sin is in an aroused and outraged sense of justice. Certainly, during the time I was in their "shoes," this was my most irritated sense—though I at no time knew the lack of resources, of the means of escape which seem to fix them almost irrevocably in their present position.

Along with the rest of us they, in their youth, dreamed dreams of success, wealth, position—at least of security and comfort—were thrilled to know that they had a *chance* to attain these prizes. They left school, sought jobs and obtained them, confident in the consciousness of their own dignity, their potentialities, their *chance*.

Up till ten years ago it was accepted that "the bosses" took quite a good-sized "hunk" of the returns; but our workers were comforted in the knowledge that as long as they applied themselves, they, too, got more than a consoling share. Lay-offs were comparatively few, and these they took as best they could, confident that things would soon pick up.

Within the past decade, however, they have become aware of a new tactic. Under the guise of operating efficiency, labor costs have been whittled to the bone, and as soon as returns show as much as a five per cent decrease, the lay-off starts. On one side of the fence this is called "playing your cards close to your vest." On the other side it is construed differently—it gains a distinctly personal, highly emotional coloring. This side resents the loss of its individuality and its resulting consideration merely as a column in a cost book. Still less does it like the instructions referring to that column: "Keep as low as possible and decrease measurably when the going gets rough." The loss of the "consoling" share, the living wage, rankles.

More than their pride has been riled, however. They have come to see that their subsistence wage leaves them defenseless against the first blow of emergency, that increasing and longer lay-offs have long ago eaten up the last of whatever security they had, and that they now stand in absolute dependence on their employer and the slightest fluctuation of business. This actual threat to their *chance* throttles the motive which had upheld them in all previous employment reverses. Anxiety, with more than a thin border of despair, has gradually fettered their thinking processes, shrouded their judgment, so that from the depths of their nightmare has appeared a new train of thought, have sprung other emotions.

They now see "the bosses" not only as taking a disproportionate share of the returns, but as reducing their (the workers) wages in order to increase already swollen incomes, and further, as refusing them the opportunity of earning a living—of laying them off in order to offset decreases in returns! Resentment, anger, hatred have sprung up. I know from my own experience how these unruly emotions crop up unbidden when one sees one's income cut by a third, the opportunities for more work denied, and then to learn, for example, that one week after the personnel of "your" corporation, a very large one, has been reduced twenty per cent and the remainder "advised" to take from one to three weeks vacation without pay, to find out that the salary of the chairman of the board of directors has been increased \$20,000 a year!

They do not place much faith in the help that legislation promises. Since I began work among them three laws were passed which were supposed to benefit the laboring class. As each has gone into effect this group has been concerned not with what they would do with their new-found gains, but with conjectures as to "how the Old Man's going to 'get around' this one?" But they wait. They are hoping that things will get better, that once more they can work and build and prosper. But if things do not

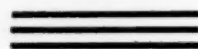
"pick up," if a chance to earn a living is consistently denied them, they know of a way out. Unjust and foolhardy as it was, have not some of their radical brethren shown what power workers have when united and determined to have their way?

By tradition and belief they are held from this course, but being more practical than the Communist they see that it is not the capitalistic system which is at fault, but a certain group of individuals who have prostituted the system to their own advantage. However, these workers would, if it came to it, work for the extermination of those individuals—physical or financial—even if it entailed their own destruction or enslavement.

They are thus ripe for the inflammatory speeches and subversive suggestions of the Communists, not because they believe in Communism, not because they hate capitalism, but because there has risen within them a hatred of a group of persons. And if that group is not protected by the return of prosperity or, failing that, does not sense its danger and take steps of its own accord to alleviate the condition of the workers, it is likely to face ruin through Communism, if not death through anarchy.

THE ROCK OF ROME OR THE TOWER OF BABEL

PETER LUNN



ALTHOUGH I went to chapel every day at school, I never learned that religion was essential because it was true. I learned rather that Christianity was a useful asset in life, something that would help me to face my destiny, that would make me good.

As I felt I could manage my destiny perfectly well for myself, and as I did not want to be good, I ceased to go to church when I left school.

From school I went into business; it seemed to me then that there was only one cause worthy of devotion, the service of my fellow men. I wanted to serve humanity in the abstract rather than in my neighbor. "One day," I used to think to myself, "I shall use my money and my position for one cause alone, to advance the cause of humanity."

I used to look forward to a day, a day which I should have helped to bring nearer, when there would be neither poverty nor pain. It would be a perfect world; I used to think about it more and more. I began to wonder uneasily what I would have done if I had been, by chance, born into a perfect world. Towards what goal would mankind strive, when no one had even a corn to complain of, and everybody rode in Rolls-Royces.

That question lead to others. How did man come to be on this planet? How did life come into a world

of death? Motion into a world of inanimate matter? Could man, who had produced art and poetry, man with his reason and sense of good, be the product of inanimate matter operating by blind chance?

I read the evolutionary textbooks and studied the theory of natural selection. I could find there no answer to my questions.

I began to think there must be a force behind the universe. That meant there was only one vital question. Why had this force made us? What did it want of us? Was there any indication of its nature in the world we knew with our five senses?

I was exceedingly fortunate about this time in the fact that I read *Who Moved the Stone*. The author, whose name I have forgotten, started the book believing there to be a natural explanation for the story of the Resurrection of Jesus Christ. He read deeply into his subject, and studied the problem in Palestine itself. He unravels his case like a barrister, and the book reads like a detective story.

In *Who Moved the Stone* the author reaches the conclusion that there can be only one explanation of the Evangelists' stories, that Christ did actually rise from the dead on the third day.

The book sent me back to the Gospels. Now I did not read them for Greek constructions nor for moral precepts, but for an answer to the burning question: Could I find in the life of Christ a revelation of the force behind the universe?

The reading and rereading of the Gospels convinced me that Christ's life rang with conviction, and *Who Moved the Stone* convinced me that He had justified His claims by rising from the dead.

I knew, then, that I could learn from Christ's life what our Creator wanted of us; I should be able to understand the meaning of life and suffering. Was Christ's message, I wondered, to be found in the Gospels alone? Or had He left some organization which would represent Him on earth while He sat in Heaven at the right hand of His Father, an organization which would interpret and develop His teaching? It seemed to me that Christ's words must apply, not only to His immediate apostles, but also to their successors.

"And I say to thee: that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

"The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them: and whose sins ye shall retain, they are retained."

Are we to believe that this essential and priceless Sacrament of Penance was to be removed from the world upon the death of Christ's immediate disciples?

"And Jesus coming, spoke to them, saying: All

power is given to me in heaven and in earth. Going therefore, teach ye *all nations*: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. *And behold I am with you all days, even to the consummation of the world.*"

In his own time Christ fulfilled His promise. "And when the days of the Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire; and it sat upon every one of them. And they all were filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."

Where was I to find the continuation of the miracle of Pentecost in the twentieth century? In the Anglican Church, teaching many doctrines in one tongue? Or in the Catholic Church, Roman, teaching one doctrine in many tongues?

I found that the Church of Rome had been marked by the hatred of the world of all ages, a hatred which had flamed anew in the Spain of 1936. But I did not find the explanation of that hatred in the measured words of respected divines, but in a prophecy of two thousand years ago. "If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."

God, in His infinite democracy, calls many an unworthy soul into His Church, while He leaves better and cleverer men outside. Through His Grace, and not my own wisdom, I came to turn against the drift of contemporary thought, and to strike upstream for that rock where alone man may find a permanent home. For upon that rock is built an eternal city, the Church of God.

From the steadiness of the rock, one sees the swirling world in a new light. One sees the stream of human thought and action, with the Communists and the Nazis swimming well in the front. One sees the Dean of Canterbury paddling desperately to keep up with the stream, and Mr. Bernard Shaw diving like a dolphin in and out of it. One sees the Liberals trying to persuade themselves that there is no stream, and to build a permanent house upon the shifting waters.

But, with the exception of those who are anchored, consciously or unconsciously, to the rock, all are heading toward a secular organization of society, the sea where all must drown. "And each one said to his neighbor: Come let us make bricks, and bake them with fire. And they had brick instead of stones, and slime instead of mortar. And they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our name famous. . . . And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name was called Babel."

EDUCATION IN MEXICO IS MONOPOLIZED BY MARXIST STATE

Program aims to make children scoffers of religion

JAMES A. MAGNER

DELIVERY of the instruments of production into the hands of the proletariat and education of the masses for their rôle in the Socialist state are the two great objectives of the Revolution as it is being realized in Mexico today. In accordance with Article 3 of the Constitution, implemented by the Six-Year Plan:

The education which the state imparts will be Socialistic, and besides excluding all religious doctrine, it will combat fanaticism and prejudices. For this purpose, the school will organize its teachings and activities in a form which will allow the creation in youth of a rational and exact concept of the universe and social life.

In compliance with this large principle, the state is working feverishly to secure a complete monopoly, particularly of primary education, and to create a Socialist mentality in the youth of the country.

In no other branch of official Mexican statistics are figures arranged and graphed so completely to convey an idea as in the data supplied by the Secretariat of Public Education. The year 1910, as marking the fall of Diaz, is made the dividing line, with everything to indicate that only since the Revolution has Mexico come into its own educationally.

In an official statement of the Secretariat, it is asserted:

The dictatorship (1876-1910) was an economic-social regime constituted by the equilibrium between the old land-owning class and the nascent bourgeoisie, subjected to foreign capitalism and the secular influence of the Catholic clergy. In this system, the monopoly of culture and its transmission for the benefit of a privileged minority corresponded to the monopoly of property and of the means and instruments of production and exchange. Thus, in spite of the Liberal orientation of education, which theoretically despoiled the Church of the monopoly of education and placed it within the reach of all the social classes, the entire national educational system, both public and private, fell into the hands of the ecclesiastical power, while the working masses, particularly those of the fields, were kept, for one-third of a century, in the most complete state of ignorance, for the profit of the directing classes.

As a typical piece of Socialist propaganda, this statement fails to note that even during the era of Diaz, the Liberal laws forbidding Catholic education were still in force. That the Church was able, in spite of legal disabilities, to carry on the work of education, was due largely to its own determina-

tion and to the spirit of partial toleration that marked the regime of Diaz in this respect. If meager cultural advantages were extended to the workers and peasants, it was simply that the Liberals were unwilling to make the effort themselves or to allow the Church more than a restricted sphere of activity.

According to the same document:

The revolutionary movement of 1910 tended, in its first stage, to destroy the political structure which represented the dictatorial economic system. It directed itself, in the next phase, towards the transformation of the latifundia system of rural property into a regime of small ownership and towards the improvement of the standard of living of the working class. It tends at present towards the preparation of the national proletariat, for the moment in which the historic evolution of the economic system of the country permits the substitution of the actual system of private property for that of the socialization of the means and instruments of production and exchange.

For the fulfilment of this proposal, the Mexican Revolution has intensely promoted the education of the working classes, especially the farmers; it has impressed a Socialist direction upon the content of education and has created centers for the proletariat, in which they will be prepared in technical and professional activities which were formerly exercised exclusively by the bourgeoisie.

The Marxist ideology of this entire scheme is evident at a glance, as is the integral function of the school as a social laboratory in the creation of a totalitarian Socialist state. Private schools are not to be licensed unless they conform with this program. Moreover, in virtue of the same constitutional article already quoted, "religious bodies, ministers of worship, societies which exclusively or preferentially engage in educational activities, and associations or societies linked directly or indirectly with the propagation of a religious belief, shall not intervene in any way in the primary, secondary, or normal schools, nor shall they support them financially." In other words, Marxism and only Marxism may be taught to the children of Mexico, whether the parents like it or not.

It is estimated that in 1935 nearly forty-three per cent of the children of school age were actually in school as compared with a little over twenty-three per cent in 1900. The rise of government support of the schools is indicated by an increase in ap-

appropriations, from \$4,764,984 in 1893 to \$11,434,719 in 1907, \$20,186,206 in 1921, and \$57,755,118 in 1935. (These figures are quoted in the Mexican peso, currently valued at about five to the American dollar.)

These appropriations can be taken as a reliable indication that primary education, particularly in the rural sections, has received a notable impulse. They do not, however, give any idea of the number of schools expropriated from the Church and turned into government schools, or converted to other uses, and then classified as an official achievement. Nor do they convey any idea of the large number of children and youths ejected from classes because of the enforced closing of Catholic institutions and then obliged to enter the Marxist schools or seek an education in ways forbidden by the Socialist government.

An examination of the teaching in the primary schools reveals in many instances a profound discrepancy between the Marxist program as approved by Vasquez Vela, the minister of education, and the personal ideas and methods of the teachers. The "concept of the universe and social life" entertained by Christian teachers does not correspond in several fundamental points with that which is to be imposed by Marxism; and many of the teachers in the Mexican schools are still Christian. As a result, the education imparted differs greatly in various schools and regions. In some places, Communism and Atheism are taught with full fury, and the children are subjected to a type of morality and social outlook that is bound to mean disaster. In other schools, the good sense and decency of the teachers, who have not yet been thoroughly indoctrinated with the "rational and exact concept" of Marxism, are able to offer a restraining influence.

Nevertheless the textbooks approved for use in the schools by the department of primary and normal education—to say nothing of those used in the secondary schools—are so thoroughly Marxist that there is little room for freedom of expression or teaching. Man is represented as the product of evolution in a Darwinian struggle, too long deprived of his just dues by the wage system which permits his employer to filch a personal profit for himself. The only way to remedy the situation, according to the second reader, *Mexico Nuevo*, is for "the means of producing wealth—namely, the machines of the factory, money, and land—to become the property of all society, and not merely of some persons. Then there would be no class warfare!"

From the earliest grades, the children are taught a materialistic view of history. Religion is represented as the enemy of truth and the oppressor of the legitimate aspirations of the people and as standing side by side with the capitalistic class and the bourgeoisie in a heartless exploitation of the laboring classes. In particular, the Catholic Church is shown, by familiar historical propaganda, to have deprived the Mexican people of their substance and to have served as the whip hand of social injustice. Even the idea of worship is ridiculed as old fashioned. Thus in a poem entitled *Chapel*, in the Third

Reader of the *Vida* series, the young children are informed:

The chapel of stubby form falls asleep like its master, the priest. The chapel holds nothing but shadow, shadow, and shadow. On this shadow, look at the cross into which it tapers. With what anxiety this extends its two arms in search of the light. How it seeks to become fragments to bathe itself in the brightness of silver! . . . Chapel, I do not desire you, for you teach man to bend the knee and to pray without his hat on. Man should be free as the bird which flies through radiant space. Chapel, you would be worth more as a school, a workshop, or a gymnasium.

Catholic parents, who have some conscience about exposing their children to this kind of thing, even though they may become reconciled to the idea of a Socialist economy, are indeed in a dilemma. The only alternatives, in most cases, are to withdraw the children from the state schools, and run the risks connected with secret education, or to find an antidote in private religious instruction against the atmosphere of the Socialist school.

The Workers' University, directed by Toledano and supported with Government funds, carries on the same integral Marxism, to give the advanced student his final formation. Even a Museum of Religions is maintained in the institution "to offer an objective explanation of the religious phenomenon." In particular this department aims to discover

with all possible accuracy the rôle played by the Catholic Church in class warfare; the promotion of superstition as a means of supporting the established social order; the forms of repression used for the conservation of the spiritual supremacy of the Church, as well as the traditional position of this institution towards science. Moreover, it will be shown how scientific investigation has undermined the foundations upon which all religious belief rests and why the existence of religions at the present time depends upon the function which they exercise in a society divided into classes.

In view of this situation, the only refuge of academic freedom allowed in Mexico today is the National Autonomous University. Strangely enough, this institution has managed to remain exempt from the necessity of imposing Socialism upon its students. Moreover, it continues to receive some aid from the Government; but in view of the totalitarian character of the state and of the increasing cultural monopoly of the Government, it is doubtful whether the University can hold out.

In spite of the material gains already noted in primary instruction, the outlook for constructive education in Mexico is far from encouraging. Academic freedom is practically dead. The country is being flooded with immoral literature, and repeated efforts to stop it have been dismissed by the courts. The motion pictures are carefully censored to keep out any allusion that might be favorable to the Catholic Faith of the people. An irreligious youth that will laugh religion out of existence is the objective, with precisely the same methods as in Russia. There is every evidence to show that, if Mexico, with its large Indian population, can be wrecked, Marxism, in and out of the schools, will do it.

LYNCHING AND THE STATES

UNLESS the party leaders can reach an agreement, the Senate will probably entertain the country again with a filibuster over the Wagner-Van Nuys-Capper anti-lynching bill. It can even be held that until the Senators from the Southern States recognize a conviction that is fairly strong in some parts of the South and dominant in others, we shall have a filibuster on this bill as often as it is introduced. There is good reason to believe that only a minority of citizens in the South oppose the measure, but this minority appears to control the Southern representation in the Senate.

The latest form of the bill differs in several respects from its numerous predecessors. The old bill required the officials of the county in which a lynching took place to show that they had exercised "due diligence" to prevent it. The new bill puts the burden of proving negligence on those who bring suit against the county for damages, but State officers remain subject to criminal prosecution when negligence can be shown. The clause requiring the Attorney General of the United States to institute an investigation when information on oath is filed that the anti-lynching law has been violated, is retained, and the bill includes "gangster killings" under the definition of lynching.

As we have stated before, in our opinion the bill is constitutional. We do not believe that it will prevent all lynchings, for that goal can be attained only when the localities in which lynchings occur are raised to a recognizable degree of civilization through the influence of religion and education. We do not even believe that, if enacted, it will be consistently enforced. But lynching, as some critics of this bill fail to take into account, is something more than a crime against the individual. It is also an attack upon the authority of the State which weakens its power to preserve order and peace in the community. But it is at least possible that even in these benighted communities, the threat of punishment to be inflicted after a trial conducted not by the State, but by the Federal Government, will have a deterrent effect. In 1938, for instance, there were seven lynchings, and all of them took place after the Senate had definitely laid aside the anti-lynching bill. Incidentally, for these seven crimes, "there has not been a single conviction, prosecution, or even arrest." A closer examination of the record would probably disclose that not even one of these crimes was investigated with a view to prosecution.

It may be well to note that in this matter of lynching we resolutely decline to draw the color line. To us it seems that a white man should enjoy every right which a Negro may properly claim, and one of these rights under the Federal Constitution is to be protected against a criminal or incompetent local government. An anti-lynching law, wisely and consistently enforced, would soon become a dead-letter on the statute books. By stimulating local self-government, it would eliminate the need of Federal enforcement.

EDITOR

AMERICAN RECONSTRUCTION

JUSTICE demands that the United States Government consider the recognition of the Nationalist Government of Spain, headed by Generalissimo Francisco Franco, as the *de facto* and the *de jure* Government of Spain. The Nationalists control thirty-two entire Provinces of Spain, and three-fourths of five other Provinces; the Loyalists control only nine entire Provinces, and three-fourths of three other Provinces. The Nationalists hold thirty-nine Provincial capitals; the Loyalists only ten. Out of an estimated population of 24,000,000 people in Spain, the Nationalists have in their ter-

THINK PEACE AND WAR

SOME weeks ago, a Federal judge referred to "the good old Patrick Henry rule of judging the present and the future by the past." It is a healthful sign that in the welter of rumors about war and the necessity of preparation for it by the United States, we are beginning to go back to the days which preceded our entry into the World War. Reviewing them, we find a story of high ideals and many errors. Officially this Government was neutral, and all citizens were advised to be neutral, but in practice the Government often favored the Allies, and almost every citizen was ready to prove that the Allies or Germany was "right." He was sure the evidence was on his side; sure with a certainty rarely attained in this world.

The latest volume of Ray Stannard Baker's biography of President Wilson brings into the open what many suspected many years ago. In private, the President was under no illusions as to the effects upon this country of participation in the War. "Once lead this people into war," he wrote, "and they'll forget there ever was such a thing as tolerance." On the very eve of his war message to Congress, he admitted in a letter to Frank Cobb, that once in the war "we should lose our heads with the rest, and stop weighing right and wrong," a significant admission in view of the President's later public utterances which were more or less forced from him by his position as military Commander-in-Chief. Every war would be regarded as a just war, once "it got going," thought the President, and nothing but "illiberalism at home" would

CONITION OF SPAIN

ritory about 18,000,000, that is, seventy-five per cent. The Nationalists are now in possession, including Morocco and the Colonies, of about eighty-five per cent of all the territory included in the Spanish Republic of 1936. In the Nationalist area there is orderly and stable government, local and national. There is, moreover, government by the consent and the approbation of the governed. Behind the battle lines, in Nationalist Spain, lives and flourishes a traditional, though regenerated, New Spain. The Franco Government is worthy of recognition. It should be recognized by the United States.

WORK FOR PEACE

suffice "to reinforce the men at the front." We might try to fight Germany and at the same time "maintain the ideals of government which all thinking men shared," but it would be an impossible task. "We would try it, but it would be too much for us." How accurately President Wilson diagnosed the case, all the world now knows. The real damage we suffered cannot be measured in terms of dollars, great as that damage was, but must be estimated in terms of failing devotion to the ideals of government expressed in the Constitution. When war comes, these ideals unfortunately depart, and many never return. Should war come again, very few, if any, would return. Their place would be taken by a dictatorship.

Today, certain factions are working to bring us into the war that is brewing in Europe, and they work even more cleverly than did similar factions in the period between 1914 and 1917. Any attempt to make the American Government an international court sitting in judgment upon the quarrels of other nations, will certainly abet these factions. We can fully agree with Mrs. Roosevelt, speaking last week in Washington at the National Conference on the Cause and Cure of War, that "we undermine our backbone when we don't have to make up our minds between right and wrong," but we do not agree, if she means that this Government must officially assess the rights and wrongs of quarrels in every part of the world, and officially publish its verdict. The assumption of that function would not cure war, but cause it.

RIGID REORGANIZATION

GRANTING some tincture of truth to reports from Washington, Congress will again be asked to consider a bill for the reorganization of the executive departments. To quote President Roosevelt, commenting, however, on quite another matter, probably every member of Congress believes in reorganization, but many of them believe with a "but." They are quite certain that reorganization is sorely needed, but they suspect the President's intentions.

This reform has been in the air for more than a quarter of a century, and seems likely to remain thus suspended during the present Administration. As early as 1910, President Taft's legal mind was horrified by the disorder in the executive departments, and he appointed a committee to "investigate." Nothing happened, but eight years later some degree of reorganization was effected by President Wilson, acting under the Overton War-time Act. In 1921, President Harding appointed another committee to investigate. It labored for some years, and the results were an appalling mass of charts, graphs, statistics, analyses and recommendations, all of which were promptly pigeon-holed. President Coolidge left them there to gather dust.

The next President, Mr. Hoover, did not follow the example of his predecessor. Securing authority from Congress, he issued eleven executive orders, and embodied their purport in a plan which he submitted to Congress, and which Congress promptly rejected. But on the day before he left the White House, he signed a bill giving his successor authority over a period of two years to rearrange the executive departments. President Roosevelt issued forty-one executive orders without securing the reorganization which he thought proper and necessary. Hence in January, 1937, he asked Congress for authority to reorganize in accordance with a plan submitted by a committee of five experts.

An examination of these successive attempts at reform brings out clearly the fact that a reorganization plan needs something more than merit to win the approval of Congress and the people. It needs even something more than evident merit. All previous plans have been defeated without much reference to their content. They failed because Congress or the people suspected that they were not what they seemed to be. President Taft failed, it is true, simply because his plan, whatever it was, was never publicized. President Harding was not obliged to fight partisan opposition, but after a plethora of war-time laws both Congress and the people felt it was time to call a halt to the Federal expansion which they saw, or thought they saw, in the reorganization plan. President Hoover's desires were given less consideration than those of his predecessors. He was obliged to yield to partisan opposition, and the authority which he finally secured for his successor was limited to two years. That measure did not satisfy President Roosevelt, but what happened to his first reorganization bill is now history.

What will happen to the second is still hidden in the future. Confessedly the President now deals

with a Congress less ready to bend to his will than the Congress which rejected his first bill. That Congress was, of course, disturbed by the President's attempt to reform the Supreme Court, and even more disturbed by the roar of disapproval which followed in every part of the country. The present Congress will deliberate in a calmer atmosphere, but it is not probable that the President will be granted any extension of the vast authority which he now holds. Unless the President makes it clear that he does not ask this extension, his bill will add another to the long list of failures to reorganize the executive departments.

Of the President's first bill, its opponents remarked that it neither cut the costs of the departments, nor simplified their operations, nor brought them into a better scheme of mutual cooperation; unless by "simplification" is understood a grant of power to the President such as is held by the heads of totalitarian states. But it would be regrettable were so necessary a reform defeated by an insistence upon one method which rejects all others. Senator Byrd, of Virginia, has been working for some years upon an alternative plan which has at least the merit of reducing expenses without impairing, as far as we can judge, the effectiveness of any executive department. We hope that the Byrd scheme of reorganization will not be put aside without examination.

SENILE AT FORTY

THERE is much that is praiseworthy in a bill recently introduced by Senator Barbour, of New Jersey. Senator Barbour would prohibit discrimination against persons over forty years of age who apply for employment under the Federal Government.

It is not pleasant to think of the Government as an institution engaged in hiring new employes, but it is well to be realistic. The number of men and women on the Federal pay-roll has increased enormously in the last six years. If plans submitted to Congress are adopted, the number will show an even greater increase in the next six years. Whether we like it or not, as long as we put the Federal Government into new fields of activity, the Federal Government will continue to be the largest employer of labor in the world.

When the Government discriminates against persons over forty years of age, it follows one of the worst vices of private employers. It should discriminate against none but the unfit, and that has not been its custom, in spite of the civil-service system. It is to be hoped that Senator Barbour can link his plan with another to change civil service from the mockery it now is into a reality.

That a man has passed his fortieth birthday is no reason why the Government should provide him with work, but it is no reason why he should be rejected, and it is far better claim for consideration than service in partisan politics. Jobs should be created only when necessary, and they should be given to those only who can qualify for them in an open and honest competitive examination.

LOVE IS THE MEASURE

IT DOES not matter what we do, or try to do, in God's service, nor how long we have been in His service. "All service ranks the same with God," whether it is converting a continent, or taking care of a couple of babies, or founding a foreign mission, or peeling potatoes for the family's supper. What counts with God before Whom we are all as children, petulant, backward children sometimes, is the spirit back of our service.

Many of us jog along quietly for years. No great wrong stains our conscience, but never have we fainted away in trying to scale some mountain peak of virtue. After a long Purgatory (and how very long it will be for us lazy Catholics!) we shall pass into our lasting city, but we shall hardly rank with the Princes of the Kingdom of God. Ours will be a lower place near the gates, where we shall be perfectly happy with the Holy Innocents and all those little ones called to God in their baptismal purity, to be forever tender blossoms in the gardens of Heaven. But there will be many close to the King Himself whom we knew on earth, and were inclined to regard as hoary old sinners. Perhaps they were, but in one moment of intensest love of God, such as we never knew in all our humdrum years, they sanctified their souls. For it is not length or type of service that counts with God, but its quality. In a brief moment, we can fulfil a long time.

That is one lesson, perhaps the chief lesson, to be learned from the Gospel (Saint Matthew, xx, 1-16) which the Church reads tomorrow. The laborers hired for a penny a day went into the vineyard at different hours, but when evening came, all received the same pay. We owe this parable to Saint Peter who had listened with much self-complacency to Our Lord's promise to all those who had left all things for Him. "Behold, we have left all things and have followed thee," Peter burst forth, "what therefore shall we have?" (Saint Matthew, xix, 27) Our Lord promised him life everlasting, but then reminded him that many who come late into the vineyard will receive an equal reward. "So shall the last be first and the first last."

Those of us who are getting on in years should ponder this parable very seriously. We are apt to be critical of youth's plans, and skeptical about its reported successes. Things were much better done, we think, when we were young. But were they? May not those who come at the eleventh hour work as well as we who trooped in "early in the morning"? May they not work even better? They may be young saints, while we know, if we know anything about ourselves, that we are crusty old sinners.

It is more profitable that we, whose last hour cannot be far off, think of our sins rather than of the faults of others. Magdalene did not go into the vineyard early in the morning, nor Saint Paul, nor Saint Augustine. On his way to Calvary, one malefactor carried nothing but his cross and his sins, and as darkness fell, seemed no candidate for sainthood. But Our Lord Himself canonized Dismas. He had worked not long but well, for love alone was his measure.

CHRONICLE

THE ADMINISTRATION. The President's delay in filling some fifteen vacancies in the Federal courts puzzled Washington. . . . Following Mr. Roosevelt's nomination of Thomas Amlie of Wisconsin to the Interstate Commerce Commission, both houses of the Wisconsin Legislature passed resolutions declaring Mr. Amlie as a Communist was unfit for appointment, asked the President to withdraw the nomination. In the event of Mr. Roosevelt's refusal, the resolutions requested the United States Senate to vote against Amlie's confirmation. Senator La Follette of Wisconsin is supporting Amlie. . . . President Roosevelt urged Congress to remove the immunity from taxation enjoyed by Federal, State, municipal salaries and securities. "Those who earn their livelihood from government should bear the same tax burden as those who earn their livelihood in private employment," he said. The Conference on State Defense, which includes forty-two State Attorneys General, maintains a constitutional amendment is necessary before Washington can tax States. For the Federal Government to tax the States without their consent would put the States "in the status of counties or provinces of a central government, and would, in effect, destroy the form of State and local government, and of dual sovereignty, under which the people of the United States have lived and prospered for over a century," the Attorneys General believe. Mr. Roosevelt feels an act of Congress is sufficient. . . . In 1933 and 1934 Congress gave the President power to alter the gold content of the dollar and to establish a \$2,000,000,000 Exchange Stabilization Fund. The legislation granting these powers to the Executive expires June 30 next. Mr. Roosevelt asked Congress to extend the time limit to January 15, 1941.

THE CONGRESS. Congressman Dies disclosed reports had come to him indicating that he and many of the witnesses who testified before his Congressional committee were being investigated by agents of the Department of Justice. "If the reports are true," he said, "it is a serious situation when the Government spends its time and taxpayers' money investigating a Congressional committee instead of inquiring into subversive activities." The Congressman revealed that ". . . certain Government officials have been investigating me in my district, and discovered that I owed some delinquent taxes on land involved in a title dispute." He urged that the Department of Justice commence an immediate investigation into the Communist movement in the United States. On one Federal Writers' project in New York there were 103 admitted Communists out of 300 workers, Mr. Dies revealed. David Sappos, economist of the National Labor Relations Board, Paul Sifton, assistant Wage and Hour ad-

ministrator, have Communistic interests, he asserted. . . . Senators Adams and Byrnes charged Administration spokesmen with misrepresenting WPA needs for the immediate future. The WPA concealed the fact it had \$56,000,000 available for the period after February 1, Senator Adams maintained. . . . The Senate Appropriations Committee approved the cut of \$150,000,000 made by the House in the \$875,000,000 WPA bill presented by the Administration. . . . The Senate Foreign Relations Committee voted to postpone consideration of neutrality legislation indefinitely. . . . Following the action of Governor Aiken of Vermont in opposing Federal encroachment in his State, the House Appropriations Committee cut from a proposed bill \$2,200,000 which would have gone to Vermont and other New England States for repair of hurricane damage.

PERKINS. Congressman Thomas of New Jersey charged that Secretary Perkins, James L. Houghteling, Commissioner of Immigration, and Gerard D. Reilly, Solicitor of the Labor Department, "failed, neglected and refused to enforce" immigration statutes, "conspired together to violate the immigration laws, defrauded the United States by coddling and protecting from deportation certain aliens illegally within the United States in violation of the statutes." The Congressman introduced a resolution into the House calling for an investigation to decide whether the Labor Department officials should be impeached. Mr. Thomas' accusations were based on the case of Harry Bridges, Australian alien. Following submission of affidavits signed by persons who declared they had seen Bridges participating in Communist party activities, deportation proceedings were begun, then halted by Secretary Perkins. She asserted she postponed the Bridges hearing until the Supreme Court decided on the Joseph Strecker case, which involved Communist party membership. The resolution of Congressman Thomas charged the Labor Department officials with conspiring to "defraud the United States by causing the Strecker case to be appealed to the Supreme Court." A letter from Congressman Dies to Solicitor General Jackson declared the Strecker case was "weak" and likely to be lost by the Government. The Thomas resolution charged that this case was selected for submission with the idea that it would be lost, following which proceedings against Bridges could be dropped.

HOPKINS. Before his confirmation as Secretary of Commerce, Harry L. Hopkins was fiercely assailed on the Senate floor for the political activity of the WPA under his rule. . . . Announcing he would vote

for Hopkins' confirmation despite his disapproval, Senator Tydings remarked he did not wish to whip "the child to punish the parent." He laid responsibility for WPA activity at President Roosevelt's door. . . . Senator Glass said if the President wants "men of the Hopkins type to advise him, I think he ought to be allowed to select them, because Mr. Hopkins in no event could give him any worse advice than people who surround him who are not subject to confirmation by the Senate." . . . Senator Neely assailed the Senate for the attacks, classed Hopkins with Socrates, Columbus, Lincoln and Christ, in the order named. Hopkins, Senator Neely declared, "has rendered a real service to the human race, and with a holy enthusiasm comparable to that of St. Paul, Father Damien or St. Francis of Assisi." . . . During the debate, Senator Barkley denied he or Mr. Hopkins knew anything about WPA political activity in the last Kentucky election.

WASHINGTON. The Council of State Governments, composed of commissions appointed by State Governors, meeting in Washington, discussed matters that require cooperation of the States. . . . Senator Walsh introduced into the Senate amendments designed to revise the National Labor Relations Act. . . . President Roosevelt extended his personal approval to legislation looking to the fortification of the island of Guam, situated 1,500 miles from Japan. . . . Representative Martin Kennedy introduced a resolution into the House asking for a committee to investigate conditions in Mexico. The course pursued by the United States Government with regard to Mexico "has brought the United States into contempt in our neighboring republic and throughout the whole of Latin America," the resolution declares. . . . Said Senator Reynolds: "There is an undeclared war on the part of the United States against Japan. . . . I knew that somehow or other Great Britain would get us involved in the Orient, and now they've got us started on the way." . . . United States credits advanced to the Chinese were the result of an agreement reached when Anthony Eden visited this country recently, Senator Reynolds declared. . . . Philo T. Farnsworth, thirty-two-year-old inventor, who when fourteen years of age discovered the principle of television, told the Senate Monopoly Committee patent protection enabled him to pursue his television research. He said television receiving sets would be on sale by April.

AT HOME. The C.I.O. repudiated Homer Martin, president of the United Automobile Workers of America. Philip Murray and Sidney Hillman, C.I.O. vice-presidents, recognized R. J. Thomas as president of the auto union rather than Martin. Resigning from the C.I.O. executive board, Martin accused John L. Lewis of a desire to become dictator of labor and of an alliance with Stalinists. . . . The Teachers Guild, organized in protest against Communist domination of the Teachers Union, cannot effect reconciliation until educators are "awakened

to a realization of the deceptive and destructive role of Communists in the labor movement," Dr. Henry Linville, Teachers Guild president, declared.

SPAIN. Beginning the fifth week of his Catalan offensive, Generalissimo Francisco Franco blasted his way into Vendrell, Villafranca del Panades, Villanueva y Geltru, Igualada, Sitges, San Saturnino, Martorell, Manresa, hundreds of villages. January 24 Franco brigades crossed the Llobregat River, moved toward Barcelona from the northwest. From the south on the same date Franco columns pushed to within a mile of Barcelona suburbs. Through the southern columns moved General Franco encouraging his men. The Nationalist army of 300,000 had gained eighty miles since the offensive commenced two days before Christmas. January 25, as the Red Government fled toward the French frontier, the Franco divisions crept closer to the Barcelona outskirts. January 26, General Franco smashed the last lines of Red shock troops. Five columns of his triumphant soldiers marched into Barcelona. Men, women, children, hysterical with joy, greeted the Franco men with shouts: "Now at last we are in Spain again." The Franco warships steamed into Barcelona harbor, while Nationalist air squadrons filled the sky above. . . . Franco field kitchens were rushed in to feed the famished inhabitants of the war-torn city. . . . Other Franco divisions pursued the shattered Marxist army which was retreating in the direction of the French border.

FOOTNOTES. German imports-exports figures showed a heavy trade deficit for 1938. Chancellor Hitler removed Dr. Hjalmar Schacht from the presidency of the Reichsbank, installed Walther Funk in his place. Dr. Schacht will remain a Reich Minister. . . . German soldiers were billeted in convents in Vienna. . . . Italy called part of the class of 1901 to the army. The Italian Ministry of the Interior issued instructions decreeing that: "marriages between persons belonging to different races will have no civil recognition even if performed by a Catholic priest. . . ." A French deputy protested in the Paris legislature that the British were occupying the French Minquiers, islands off the coast of France. . . . Prime Minister Chamberlain of Britain broadcast an address asking volunteers in home services to "make us ready for war." . . . In Tokyo, the Premier and Foreign Minister informed the Diet Japan is determined to create a new order in China. . . . The fifteenth anniversary of Lenin's death was observed in Russia. Earl Browder, leader of the Communists in the United States, had an article in the newspaper *Pravda* declaring the liberation of Tom Mooney showed the influence of Lenin's ideas on the American people. . . . A severe earthquake spread death and destruction in Chile. . . . Two young Germans were sentenced as spies in the Canal Zone. Kaiser Wilhelm celebrated his eightieth birthday in Doorn, Holland. . . . Leftists won three more elections in Chile.

CORRESPONDENCE

LIFTERS AND KEEPERS

EDITOR: The two articles on keeping the Spanish munitions embargo (January 14 and 28) by John Hinkel, my old friend from Washington, are timely and very enlightening. John evidently knows his matter thoroughly, and I sincerely hope that you will continue him in your pages.

The concomitant conferences in Washington last week were, to my knowledge, the first open opposition of the Communists and anti-Communists in the national capital, and for the benefit and enlightenment of the Administration. Even from the press, I think that the meeting which our side held at the auditorium under the direction of Louis Kenedy and the N.C.C.M. made the better impression.

We have a fight on our hands, and in order to intelligently fight this group of Soviet propagandists we need the facts. I am not willing to admit that they are smarter or shrewder than we are, but we need, especially our Catholic laity, the truth about their operations and their philosophy so that we may successfully answer them.

Baltimore, Md.

LOUIS D. CARROLL

EDITOR: I finished reading the first instalment of John Hinkel's article. His comments are both accurate and timely.

To show further the subtle plan of these "Constitutional Communists" we here in California feel its fine fingers in our State Legislature. On Friday, January 13, in the Lower House, Resolution 27 was introduced. In brief, it proposes to request the President to make the embargo repeal effective.

Success of this measure is not even expected from its author, a self-styled "voice of the people." It however shows clearly the depth of the roots of Red thinking.

Los Angeles, Calif.

JIM PERKINS

WE DON'T WANT WAR

EDITOR: At a time when so many of the vehicles of opinion production here in America have fallen prey to the siren songs of London and Paris, AMERICA'S reiterated panegyrics on our present neutrality foreign policy deserve every commendation. Especially noteworthy in this courageous campaign of yours to prevent the reintroduction of our Government into the tortuous labyrinth of world intrigue was the editorial captioned *Do We Want War?* (January 21).

How I wish the quotations cited in that memorable editorial could be blazoned boldly across the front page of every newspaper in the country, shouted from every housetop, engraved indelibly upon the mind of every thinking American! But in-

asmuch as that obviously cannot be done here's hoping that AMERICA will resolutely persevere, with those principles as guide, to expose the brazen hypocrisy and the folly of those who would have us repeat the sanguine mistake of 1917-18.

Southboro, Mass.

ROBERT GERARD HOWES

REORIENTATION

EDITOR: It is strange that the editors of AMERICA should see in the President's message only two ideas—increased armaments and increased investments, both of which had long since been anticipated by most observers.

To me the whole speech is extraordinarily significant, but particularly the major promise, which states that democracy is impossible without religion—which "by teaching man his relationship to God gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors."

Walter Lippmann regards the message as a landmark in the history of American thought, an indication of a reconciliation which is now in progress after more than a century of destructive conflict between patriotism, freedom, democracy and religion. He regards it, not as a mere oratorical tribute to religion or a matter of words, but as a fundamental reorientation in the liberal democratic outlook upon life.

The brilliant columnist and one-time liberal believes that the President and progressive democrats throughout the world are beginning to realize that it is the assault on religion, which started with eighteenth-century revolutionists, that has disarmed men in their resistance to tyranny. He believes that "the regimented and collectivized masses of humanity are composed of individuals who have been stripped of the conviction that they are persons, not by grace of the omnipotent state, but because they are made in the image of God." And this, he is certain, is what the President understood and meant.

It has been shown that the theologians of the churches were more discerning than the unbelieving liberals when they fixed their attention upon the anti-religious character of Communism and then upon the anti-religious character of Fascism as the root of the evil in those two revolutionary movements.

It is strange that Mr. Lippmann, an expert political and economic observer, should pick out the religious element of the message and emphasize it, while the editors of AMERICA, experts in theology and religion, should see only the political and economic elements in the President's speech and stress them.

New Orleans, La. CHARLES C. CHAPMAN, S.J.

LITERATURE AND ARTS

FRANCIS JAMMES IS ON HIS WAY TO PARADISE

LOUIS J. A. MERCIER

A MAN on his leisurely way to Paradise should be news, especially if he had told God beforehand just how he begged leave to do it. Yet our international services took no notice of it. Our Catholic press should repair the omission.

Here then is how Francis Jammes planned the trip in his famous poem:

Prayer to go to Paradise with the Donkeys.
Now, when the day will come to go to you, oh God,
grant that the country road be drenched with golden
light.

I want, as here below, to choose the way I please
to Paradise, where the stars shine e'en at high noon.
I'll take my stick and on the high road I shall go,
and I'll say to the little donkeys, my good friends:
I'm Francis Jammes and on my way to Paradise,
for there can be no hell in the good God's own land.
And I shall tell them: Come, sweet friends of the
blue sky,
you poor beloved beasts who, with a quick flop of
your ears, drive off the flies, and the blows, and
the bees.

Let me appear before You in the midst of them
I love so much, because they gently droop their
heads,
and stop and join their little feet in such sweet way.
I shall arrive followed by their myriad of ears,
followed by those who carried panniers on their
backs,
and those who pulled the showmen's wagons 'long
the roads,
or squeaking carts filled with dusters, brooms, and
tinware,
or trod with dented water-cans strapped to their
flanks,
and the patient mothers who walked with stumbling
steps,
and those whose bluish wounds were licked by stub-
born flies.

My God, grant that with those donkeys I come to
You.

Grant that into Your peace, angels may lead our
way

toward grass-filled brooks above which cherries nod,
smooth as the laughing flesh of our young girls,
and grant that, in the land of souls, bent over Your
divine waters, I may be like the donkeys who
will mirror their humble and most sweet poverty
in the limpidity of Your eternal love.

Jammes wrote that around 1900, in his *Mourning of the Primroses*. Only two years before, he had startled the literary circles of Paris with a

book called *From the Angelus of the Dawn to the Angelus at the end of the Day*, the preface expressing the same thought:

My God, you have called me among men. Here I am. I suffer and I love. I have spoken with the voice which You have given me. I have written with the words which You taught to my mother and to my father who transmitted them to me. I go along the road like a loaded donkey with lowered head who makes the children laugh. I shall go where You will, when You will. The Angelus bell is ringing.

This was his *Lead kindly Light*, for he had gone astray enough to know the taste of ashes. The "Hound of Heaven" was pursuing him. "All things betray thee who betrayest me." Was he not to be the poet of the Lourdes country? He was born at Tournay, in 1868, the same year as Claudel, within twenty miles of the grotto. His father in the provincial civil service, having moved to Bordeaux, he went to school there, and haunted the great port opening on the Americas. He thought of his grandfather who had gone to the island of Guadeloupe as a doctor, married a creole, and whose letters he found in the attic. At twenty, he went back to live, as a notary clerk, in the village of Orthez to which his father, now dead, had been sent as a child to the care of some aunts. Their old house was on the bank of the mountain torrent which flows from Lourdes.

There, in 1905, Claudel, just back from China, visited him. And Jammes writes:

Never shall I forget the days he spent with me. For I was then cured of that nausea of life which prostrated me. I recovered the peace which I had not known since my childhood, when I used to see God on my native hill. In my anguish, urged by that thirst which I compared to that of a castaway alone with his fever and his weakness, horrified by the thought that there was nowhere an eternal happiness, "an eternal summer," humiliated by deceptions, indifferent even to what might flatter my vanity, tired of everything which was not complete, endless, love, stronger than death, I had written to him who had returned to Catholicism eighteen years before, to tell him of my desire for conversion.

He lived in Orthez some fifteen years more, then moved to Hasparren, a neighboring village still in the Basque country, into a house he had inherited;

and there he clung till his death, this past All-Saints day, the very day on which his youngest daughter took the veil.

And he lived in a modern Holy Land. His intimacy with nature is such that, elsewhere, he might have remained a pagan, worshiping the brooks and the groves, filling them with fauns and nymphs as so many of his predecessors had done. Whoever has visited the Lourdes country knows that it could not be. The biblical flocks and shepherds on the hillsides, the valleys in which the grace of God seems to fall with the dew, the ever reminding notes of the century-old Angelus bells, the quiet roads with their Calvaries could not permit it.

It has been said that Claudel and Péguy were driven by religious inspiration into unbeaten literary paths. So was it with Jammes and apparently earlier; for Claudel's *Four Great Odes*, and Péguy's *Mystery of Joan of Arc* were not published till 1910. So Amy Lowell could write in her *Six French Poets*: "With Jammes, we begin the study of the moderns." By modern, she meant exteriority, "interest in the world apart from oneself"; an unfortunate definition, as the Parnassians were exteriorists in that sense, and what Jammes does is to blend interiority with exteriority into a translucent simplicity of expression matched only by sincerity of feeling. But Amy Lowell's comment may serve at least to show how, so soon as a genuine Catholic poet appeared, a new note was sounded in French poetry.

Not that Jammes was not at first slightly heterodox. He could have been accused of cultivating naïveté, if it had not been so natural to him. And his naïveté was at times a shade too familiar. For evidently, the heaven to which one can go with the donkeys, or the heaven of his *Book of the Hare*, which might have inspired *Green Pastures*, ignores a little too much the price of redemption.

But with his conversion, his marriage, the education of his six children, a deeper note gradually crept into his verse, through a keener feeling for the ceaseless conflict between good and evil. Jammes became the patriarchal head of a Christian household. Witness in his testament:

I bequeath to my wife the Christian spirit which we learnt to understand better together, the remembrance of our family prayers, with the masters, the children, and the servants kneeling in the shadows. Whether I leave her soon or after many years, I shall come back to say that evening prayer, and I shall kneel as usual by her side, close to the Crucifix which she gave me on the day of our betrothal.

This spirit went into his *Eclogue of Spring*, a pure masterpiece, published in 1918 in his *Combs of Honey*. A sacramental feeling now permeates his notations of flowers and trees, flocks and swarms, hills and valleys, clouds and mists, lights and shadows, colors and sounds; of the homes and occupations of humble men and women; and of the beasts most devoted to man and who therefore suffer the most.

His fifteen odd volumes of verse and some twenty of prose may also at times make us wonder whether a Catholic poet can long write at his best, since

literature is essentially a record of conflicts, and he has found peace. He may delve within it, and bring up jewels, as Jammes did; still the greatest poem of peace is prayer. Rather, perhaps, should the Catholic poet wait till a flower of deeper understanding, born of grace, slowly comes to bloom from the pool of his soul, and until then sit silent on the bank of meditation. Jammes' less spontaneous, or purely circumstantial, verse is certainly too easily distinguished from that of his great moments. He was conscious of the problem, and studied it in his essay *The Poet and Inspiration*, one of his gems of poetical prose: "The poet is he, whose ear, full of the silence around him, or of the echoes of insults, hears mounting from his heart, as from a temple, the songs of seraphims and the voice of wisdom. . . ."

This is to raise the question of the relation of poetry to mysticism. He refers to Saint Bernard, Saint Bonaventure, Saint John of the Cross, and writes:

According to the good which he may do to souls, the poet's relation to mysticism is the same as any mortal's; but he has the privilege of hearing better than others voices from heavenly echoes. . . . Not all mystics are poets . . . but this I boldly affirm: Every poet who expresses . . . even if only occasionally . . . pure thoughts and sentiments is something of a mystic.

So he is led to distinguish the satanic poet, in whom the spirit of evil dominates; the poet, whose verse, if it does not praise God directly, at least glorifies His creation; and the mystic poet, a Dante, a Cervantes, at times a Lamartine and a Verlaine, a Claudel always; and Jammes adds, "many who, in spite of superior pages, remain obscure." And he mentions Coventry Patmore.

Thus Francis Jammes stood on the threshold of our international Catholic renaissance: a big man, thick-set, robust, broad-shouldered, with a massive head, bushy eye-brows, widely-cut kindly eyes, a generous nose, and abundant mustache and beard, snow-white in his later years. He smoked a pipe and carried a stick. He wore plain, easy-fitting clothes, propitious to gesticulations, and the beret of that Basque country to which he clung like a deeply-rooted Rambler to a stone wall, sucking avidously its nourishment from the soil, waving its wandering tendrils rapturously in the golden light of God.

Paris, which he had avoided, saluted his departure over the radio with tributes and selections from his works. The French literary reviews voiced their homage. We should add ours, as he belongs to us also, and we need him. And we shall have more and more need of him in years to come.

He left us on All-Saints day. It is now January. He must be reaching his destination. His beloved donkeys must have abandoned him—or did he mean all the humble of heart and spirit, like himself, who were to leave on the same day? If so, they are all crowding behind, as Chesterton, Saint Francis, and the Little Flower are joyously waiting for their chance to welcome him into a Paradise more wonderful than he ever dreamed.

THE POET

For by an artlessness, a pure unreason,
Each Spring comes in as if it were the first.
No thought it has that any other season
Was quick with flowers that it, too, deemed the erst.
And all that old green labour of the willow
Seems the first travail of the first-born tree,
So sure it is that neither hill nor hollow
Foresaw this miracle of instancy.
Each singer seems to hold the dear assumption
That every throat was silent till his voice,
As innocent of fear as of presumption,
Called on the eared to hearken and rejoice.
O lovely natural! O guileless art!
O saving error of the poet's heart!

EILEEN DUGGAN

SODALITY SUNDAY

After her shall virgins
Be brought unto the King . . .

Thuribles of fragrance
Through the chancel swing.

Innocence like Agnes'
Needs no toga flowing—

Lips may pray like Rose's, and
Rose-like, too, be glowing.

Surrounded by variety
Their Queen holds court in splendor;

Angels see their little hats
And feel themselves grow tender!

SISTER MARY IGNATIUS

TRANSFIGURATION

(For Bobbie Delaney)

To Peter, James and John one day
The privilege was given
Of looking on Our Blessed Lord
The way He looks in Heaven.

He took them to a mountain top,
And FLASH! as soon as said,
A lovely halo started in
To shine around His head.

His feet and fingers, face and eyes,
Began to glow and glow;
Even His sandals and His clothes
Became as white as snow.

And lightly in the summer sky
Up like a bird He soared,
And it was wonderful to see
The Glory of Our Lord!

And Moses and Elias came
And joined Him in the air;
(No matter, now, just who *they* were,
Except that they were there.)

The three Apostles all fell down
Bewildered with delight.
They never thought that flesh and blood
Could ever be so bright.

And FLASH! Our Lord turned off the power
That made Him shine so splendid,
And back He stepped upon the ground,
And so the vision ended.

But though Our Lord became again
To Peter, James and John,
A simple man like other men
And plain to look upon,

They often liked to close their eyes
And make a meditation
On how He looked that happy day
Of His Transfiguration.

LEONARD FEENEY

PERSPECTIVE

No friction here disturbs our tranquil joys
As we into the realms of sky are brought.
The swift propeller's whirl and motor's noise
Engender silence, fertile soil of thought.
My pilot turns the plane that I may look
Upon the earth some thousand feet below;
The mighty river now becomes a brook,
While giant landmarks into pigmies grow.
And men who try to master all this clay
Are quite invisible. I wonder why
The Saviour stoops to come to these; for they
Impugn His claims and Him they would deny.
On Faith's wings poised, from vantage place above,
I contemplate Immensity of Love!

SISTER MARIANNA

JONGLEUR

For joy of thee I fasted and I prayed
And in the Tabernacle of the Host
Always my secret vows of love were made
In God the Father, Son and Holy Ghost.
I loved thee well and yet I was not wise:
To him who knows renouncement is a jest—
Since loss is gain in heavenly disguise—
Less love were better love and no love best.

From fast and prayer may this ambiguous fruit,
Conceived by God's high grace, be born in me:
That love may gnaw the tendril and the root
Of love and blight each budding thought of thee.
Now cast the dead upon the flaming pyre
And lo! It lives again in deathless fire!

FELIX DOHERTY

BOOKS

THE PURSUIT OF AN ECLECTIC

BOOK OF KINGS. By Philip Freund. Pilgrim House.
\$2.50

DREAMS OF YOUTH. By Philip Freund. Pilgrim House.
\$2

WHEN the professional book reviewers get stymied, they are prone to resort to the nearest cliché, as the easiest way out. And that, in a certain measure, is what has happened in regard to Philip Freund. He has got the professional estimators guessing. Or, you might say, he is an artist of decided ability. And an artist is an eclectic, rather than a photographer or a moralist; and at the best, the pursuit of an eclectic is elusive.

All this getting up of steam is a bit necessary, because it is as an artist that Mr. Freund is being considered and estimated on his record. In both these books, which he produced in the past year, Philip Freund concerns himself but slightly with plot. Anyone might have written either or both of these books, and made a thorough mess of the job. But it is pretty safe to say that only Philip Freund could, with dextrous artistry, have plucked the characters of these two tales from their rather commonplace milieu, and stood them out with the startling clarity with which he is gifted.

Not all the people you meet in these novels are nice—as people. Not all are strictly moral. But the same thing may be said of mankind in the lump, from which these characters are hewn. *Book of Kings* is written around a Hungarian family in New York; a Catholic family, evidently, because, on occasion, their creator sends them off to Mass. But this family is most distinctly a family; its members are not a collection of literary dummies, they are real beings. And having read the tale through, you feel that you had actually met these people on the street; that actually you had gone into their homes and explored their surroundings. That is the sort of artist Philip Freund is—he makes you feel all of that.

Possibly because of this, you may not feel so comfortable in *Dreams of Youth* as in *Book of Kings*. Now, there is a great simplicity about *Dreams of Youth*; though, if it comes to that, simplicity is the outstanding characteristic of all Philip Freund's work—simplicity and an avoidance of humbug. But the crowd that hustles around in this book is not altogether a likeable crowd. By and large, the folk are a carnal, selfish, self-centered, and somewhat neurotic bunch. Youth may be dreaming the kind of dreams here portrayed; but youth seems preciously like having come to the fantastic nightmare stage. And these youths and near-youths are so vividly done, that the honest reader cannot resist feeling that a sound spanking might not come amiss.

Anyway, perhaps Philip Freund might be persuaded to rid his next batch of youth of the fantasy that Red Spain is in some inchoate fashion synonymous with democracy and liberalism. That, at any rate, is a figment of the adolescent imagination. HENRY WATTS

AN EMILY POST FOR CATHOLIC READERS

AT YOUR EASE IN THE CATHOLIC CHURCH. By Mary Perkins. Sheed and Ward. \$2

MARY PERKINS has written a little book which, says Father Leonard Feeney in an enthusiastic *Foreword*, is as correct as it is cheerful and charming. Miss Perkins

scores on every count, and should be superlatively congratulated. She has achieved something worthwhile, something which fills a large hiatus and which is as up to the minute as one's new spring hat.

Has not almost every Catholic questioned at some time or other—how to address a letter to a monsignor, what to give a nun for Christmas, how to get spiritual ministrations in a non-Catholic hospital, where to go to make a retreat; or wondered if it is ever advisable to argue about religion, or perhaps felt shy when called upon to explain in a mixed group why we do not eat meat on Friday? Many subjects like these—light and heavy—are dealt with in this book in a way that admits of no constraint whatsoever. Miss Perkins and the reader seem to be sitting in easy chairs before a cosy fire with tea things and cigarettes laid out on a little table. But for all the informality of treatment, under every statement is the solid bedrock of Faith and dogma and good form, expanded with sense and intelligence.

Especially to be recommended are the pages showing the relation of the liturgy to life and the beautiful pattern of the liturgical year. Keeping "on time with the Church," observing the feasts and fasts as they come along, will, Miss Perkins wisely notes, help us to enjoy nature as well as supernature—and make us more likely to find ourselves on time for eternity. The explanation of the ceremonies of the Mass and the origin and meaning of various vestments will freshen up memories and teach besides; and the Sacraments come in for an entire chapter; Baptism is especially well done and Matrimony will of course be read with eager and well repaid eyes. Taking the old English word "wedlock," Miss Perkins analyzes it and shows its derivation from two words meaning pledge and action. "A pledge carried out in action," she says, "is a more accurate and interesting way of thinking of marriage than the idea it is a static situation coming at the end of a story." Nor are modern questions shirked: a decree of nullity is differentiated from a divorce, and the explanation given as to why Catholics think as they do on birth control. Vocation and the Religious Orders also come in for a chapter.

Yes, it would be well to break down the wall erected by modern living conditions between the natural and supernatural. And it would be very well to profit by the hints this book offers in forming a spiritual taste and cultivating the spiritual joy which is the groundwork of Catholic Action. Only so can we really delight in the Lord and be at ease in our Father's house.

PAULA KURTH

VALUABLE FINDINGS SUPPLEMENT LOCKHART

SIR WALTER SCOTT, BART. By Sir Herbert Grierson. Columbia University Press. \$4.50

THE CHOICE of Sir Herbert Grierson as biographer of Walter Scott is doubly happy. Since 1932 he has been engaged in industrious research as general editor of the Centenary Edition of the Letters of Sir Walter Scott. As professor emeritus of English literature at Scott's own University of Edinburgh, Sir Herbert writes with devotion and loyalty to "a creative genius of the first order."

The present work was written not to rival but rather to supplement and correct the standard biography by J. G. Lockhart, Scott's son-in-law. For to Lockhart were denied rich sources of recently discovered information, such as the Correspondence of Cadell with Constable,

the Letter-Books of Constable, and the letters of Scott to the Ballantynes.

According to Sir Herbert the stream of Scott's life flowed in three very separate and distinct channels, the social, the literary, and the financial. Lockhart's account of the literary and social life is essentially correct, but he so juggled his story of Scott's financial dealings, partly through lack of source material, partly through relying too heavily on Cadell, and partly through striving to paint Sir Walter as a picturesque and dramatic character, that he could lay practically the entire blame for the ultimate financial failure of 1825 to the brothers Ballantyne. In correcting this account, with which the greater portion of his book is concerned, Sir Herbert lightens the liability of the Ballantynes, Scott's first publishers, and places most of the blame squarely on Robert Cadell of Constable and Co., Scott's second publisher, and on Scott himself: on Cadell, a hard, shrewd business man, for keeping hidden, even from Scott, the fact that the firm lacked sufficient capital; on Scott for living luxuriously on anticipated profits.

The conflict between Scott's character and his literary work, which modern psychoanalysts have leaped upon as a case history of frustrated passion and split personality, Sir Herbert judges sanely. Scott's novels were a vicarious outlet for this own love of adventure and fiction. In his private life his passionate nature and deep sensibility were subjugated to his pride and sense of duty. His passion for profits was not a love of gain for its own sake but for the sake of his family and the possession of baronial towers and aristocratic distinctions. He never entered deeply into the souls of his characters because he never entered deeply into his own motives, and his tales touched but rarely on his own experiences. His novels were not character analyses but merely "a picture of life at a certain time." In his medieval romances he was outside his own range of historical understanding, for he failed to understand the animating spirit of the Middle Ages, the Catholic Church.

The documented care with which the author substantiates his statements and draws tentative conclusions may nettle the average reader, but future students of the Romantic Movement will bless this doyen of English scholars for an authoritative, well-indexed biography.

PAUL L. O'CONNOR

BOOKS IN BRIEFER REVIEW

BROTHERS IN CRIME. Edited by Clifford R. Shaw.
University of Chicago Press. \$3

THE modern literature of criminology abounds in studies, surveys and measurements of delinquency, most of them interesting and informative, many of them penetrating, but few of them conclusive. It is to the credit of the authors of the present study that they limited their inquiry to the members of one family and carried their research over a period of sixteen years. The factual data disclosed in official records is presented in objective fashion, giving the reader a clear picture of the careers of these five brothers, who spent fifty years of their combined one hundred and fifty years of life in dependent, correctional and penal institutions. Autobiographical sketches of the five brothers reinforce the official evidence, and the descriptions of the Chicago slum area in which they were reared provide a realistic background for the readers' guidance.

In striving for objectivity of presentation, the authors have at times taxed the patience of the reader. One lays the book down, however, with the impression that the authors have made a definite contribution to the literature on the subject. They have furnished court workers, judges, institutional staffs and social workers with a wealth of data showing the effects of bad environment on young boys growing up in sub-standard areas. One

wonders, however, if the objectivity would suffer if much of the monotonous repetition were avoided and if more interpretation were given. Surely, the authors are equipped to assume a more magisterial rôle.

WALTER MCGUINN

THE SCIENCE OF WORLD REVOLUTION. By Arnold Lunn.
Sheed and Ward. \$3

THE black magic of Communism's practice and theory is exposed by a sound scholar in a pleasing, convincing manner. "The Communists, having failed to provoke a world war over Italy, made a determined effort to involve Britain and France in a war of ideologies over Spain, and, when that failed, over Czechoslovakia." To this should be added their present drive to lift the embargo on Red Spain. The favorite tactic for Communism is the falsehood: "Your choice is between me and Fascism, with concentration camps." Certain university professors and ambitious young writers prefer the fame of revolutionary iconoclasts to the Christian obscurity of championing the true reforms of tradition. But as Mr. Walter Lippmann, in general a balanced liberal, justly remarks, it is no accident that the "only open challenge to the totalitarian state has come from men of deep religious faith." Mr. Lunn would have us refute the errors and expose the record of Communism, and also translate into action the social implications of the Gospel, "that noble philosophy which laid the foundation of our Christian philosophy."

DANIEL M. O'CONNELL

REFORMATION STUDIES. By Frederick J. Zwierlein,
D.Sc.M.H. The Art Print Shop. Rochester, N. Y.

TO READERS of history who have been uneasy while modern historians have been canonizing Martin Luther, much in the manner that the general reader has suffered at the hands of Whig historians in matters English, this volume comes as a welcome relief. Professor Zwierlein helps us interpret both Luther and his vicious theology. The mind of the Wittenberg friar, as it grew in defiance of authority from 1512 to 1521, as it struggled with itself on the difference between "having sin and doing sin," and as it threw off the legitimate authority of the Church in matters of Faith and morals, is unfolded for us from the friar's own writings. The legendary Luther, long disguised under a show of historical scholarship, is known at last as the Table-Talk writers knew him.

Calvin, in the Third Study, is convicted from his own mouth of fanatic self-righteousness and diabolical hatred for the Catholic Church.

In the longest of these Reformation Studies, the delays of the Ecclesiastics concerned with the divorce proceedings of Henry VIII and Catherine of Aragon is here for the first time explained fully. The delay was unavoidable and hasty action might possibly have led to a regrettable compromise.

J. VINCENT WATSON

KÖNIGSMARK. By A. E. W. Mason. Doubleday, Doran and Co. \$2

THE period is the seventeenth century, at the time when petty Hanover was just beginning to emerge from obscurity, and the ruling house was looking beyond a mere Electorate toward the throne of England. Intrigue was rife in domestic as well as political affairs much as colored and tarnished the scene in most of the courts of Europe. With such background Mr. Mason's powers of story-telling find ample opportunity. There are plot and excellent characterization that give the usual dash and verve of the author's previous favorites.

Sophia Dorothea, Princess of Celle, was forced into marriage against her will to the uncouth George Louis of Hanover. The hatred and jealousy of her father-in-law's mistress makes the princess' life at court extremely difficult, while her domestic affairs become increasingly unhappy. The return to Hanover of Count Philip von Königsmark, who as a boy had been a page at the Court of Celle, marks the renewal of an early attraction that terminates in love, and brings death and imprisonment in its wake.

ALLAN MAYNARD

ART

AN event of general artistic interest, and of special interest to Catholics, is the exhibition announced two weeks ago in this column of thirteen paintings by Sister Matilda, O.P., at the Passadoit Gallery. The exhibition will open on January 30, and end February 11.

It is nothing novel that a Catholic Religious should be a painter; we have several such, and excellent artists they are. What is novel is the appearance of a Religious who deals in secular subjects—landscapes—as her speciality. We have become accustomed to nuns and priests writing prose and verse on secular subjects, and writing both with great charm. But to see the same thing happen in another of the arts is, indeed, novel.

I say that Sister Matilda paints secular subjects. This is true. But she does not paint them in a secular way. It would be sentimental balderdash to allege that anyone might know her paintings are those of a nun merely by examining them; it would be no more than truth to say that even a cursory glance informs the spectator that these paintings are the work of a profoundly religious person, in the oldest sense of the word—the paintings of a person who sees first things first, who is integrated, "bound together," bound to God. For that at once strikes you as you look at the calm, collected ordering of her composition, at the pure, clean quality of her color. A person who could paint in such an idiom is first of all one who loves the works of God, but is even more one who has found peace and to whom the world offers none of the personal problems and heartaches which so distract the uprooted, perturbed man typical of today.

This, however, is not to talk of the technical qualities which Sister Matilda does, most certainly, achieve. She is stationed in Akron, Ohio, but her artistic education has included work at Columbia University and the New York National Academy. More recently she has been studying at Fontainebleau in France. The paintings in the present exhibition are all French in subject, and locally French at that. They concern themselves with that section near Bordeaux which centers on La Rochelle. Samois, La Rochelle itself, Lozières, Royan, Senville—a handful of farmsteads and villages and towns, most of them near the sea. An exquisite little painting shows a group of poplars by the water's edge with a set of farm buildings in the background. Another is of a typical French walled farm, with a gate to the left and the continuing highway disappearing down a hill to the right—a background of receding low hills, all carefully divided into fields and meticulously cultivated.

From the point of view of successful handling of feeling and subject matter, two canvases are pre-eminent, though I must confess that they are not my favorites. One, "Oyster Flats in Lozières," admirably conveys that brown-purple melancholy which winter produces in any salt marsh. One has the feeling that beyond the horizon, in the gray (despite a blue sky) half-light of winter, the surface of our world goes on forever, the same. In this painting and in "Senville Farm" one almost feels the curved surface of the globe, so well is conveyed the feeling of endless curving expanse which one sometimes gets from a slightly undulating landscape.

Sister Matilda's color is definitely a mastered language of her own discovering. It and her design are handled in a thoroughly modern way which yet can offend neither one who feels more comfortable with some fidelity to subject matter nor one whose only interest is in design and technique. Naturally I like some of her work better than the rest; some of it lacks novelty. But all of it is honest and gives great and genuine promise of a brilliant future. One may be permitted to hope that she will now turn to American subject-matter.

HARRY LORIN BINSSE

THEATRE

THE MERCHANT OF YONKERS. Thornton Wilder had the right idea when he decided that New York needed more stage diversions that were bright and gay. The trouble is—but let us not anticipate.

He was perfectly correct in feeling that we need an uplift of spirit. We have much that is good on our current stage, but a great deal of it is depressing as well as beautiful. Or can anything beautiful be really depressing? We might turn aside for a moment and discuss that point. We will! Take *Our Town*, for example, written by Mr. Wilder two years ago and now a stage classic. There is one of the most beautiful, the most artistic plays given to New York in many a year. No one who saw it could consider it a cheery play, unless there is cheer in the contemplation of any form of beauty—cheer in the mere knowledge that such beauty lives. There is, of course. There is cheer, too, and a great uplift of heart in the unspoken message the dead in *Our Town* give us as they sit before us, offering by their unearthly serenity their testimony that peace, and more than peace, awaits us in the next life.

Do we take that message smilingly? We do not. We take it with tears in our eyes, tears on our cheeks—and those tears are so much better than any laughter we have ever known! Which brings us straight to another question that will postpone for another moment the consideration of *The Merchant of Yonkers*. And postponed that must be till we feel better and stronger.

The question is a simple one. Why should a man who can write a play as poignant, as profound and as hauntingly beautiful as *Our Town*, why should such a man want to be funny? We could linger a long time on that question, but there is no good answer to it. It merely suggests another which also wards off for a time the contemplation of *The Merchant of Yonkers*. Why should Maxwell Anderson, who can write a classic like *High Tor*, full of beauty, dignity and power, want to be funny? And why should both these men have such strange ideas of what humor is?

Why should Anderson think a hanging is the best holiday diversion for a grateful populace? Why should Wilder think hilarity lies in the spectacle of a middle-aged widower seeking a second wife, and of one young man hiding under a table and another hiding in a closet? Not one of us would dare tell how many times in the past we saw that situation on the stage. It would not be kind to tell.

The question ought to hold AMERICA'S readers for a moment, but instead it brings us right back to *The Merchant of Yonkers*—and now perhaps we ought to stay there. Yet, when we think of the really beautiful, heart-searching and heart-lifting plays Mr. Wilder and Mr. Anderson could have written while they were trying to be merry and gay, it is just too bad. However, there is a cheery side even to this situation, and it has presented itself in the nick of time.

The Merchant of Yonkers has given Jane Cowl the chance of her life to carry a whole play, and we must admit emphatically that she is doing it. One can hardly contemplate what *The Merchant of Yonkers* would be without Miss Cowl. With her, injecting the breath of life into it with every line she speaks, and creating a breeze that sweeps the whole production over the footlights and into the minds of the audience, one breathes too, and so to speak, holds the bridge with her. Exactly the same life-giving aid is furnished to Anderson's *Knickerbocker Holiday* by Walter Huston. While Walter Huston is on the stage a play is in progress at the Ethel Barrymore Theatre. While Jane Cowl is on the stage a play is going on at the Guild Theatre. When either player leaves—but need we go into that?

ELIZABETH JORDAN

FILMS

GUNGA DIN. Rudyard Kipling's literary cult of British supremacy was relaxed in two instances, but only to prove the rule, when he wrote patronizing tributes to a collective Fuzzy-Wuzzy, whose everlasting distinction it was to break a British square, and to a more servile heathen, Gunga Din. The latter verses would have made a slight film indeed had not Charles MacArthur and Ben Hecht been called in to supplement them with a round of amazing and thrilling incidents. As it stands, a character and a vague background have been worked into an elaborately mounted adventure, careless of chronology and credibility but capital popular entertainment. In one respect, then, it is authentic Kipling and in the full flush of the imperialist-escapist tradition. The plot concerns the installation of telegraph lines in hostile India during Victoria's last years and introduces three lusty heroes right out of barrack room ballads who battle Thugs, exhumed for the occasion, and stick together despite romance and native devilry. George Stevens unfolds the tale at the proper staccato pace against wild natural scenery, and the effect is stirring. Victor McLaglen, Cary Grant and Douglas Fairbanks, Jr., are the soldiers three in robust style, with Sam Jaffe as the heroic *bhisti* and Joan Fontaine supplying a wholly incidental romance. Although Kipling's verse is thought by some sensitive critics to have added to "the white man's burden," this picture is recommended to add to the entertainment of all. (RKO)

SON OF FRANKENSTEIN. This is an excursion into Gothic literature which is an improvement over Mary Shelley, at least in the quantity and shocking power of its macabre inventions. The monster who was originally assembled from the cutting room floors of another era and who, in turn, created a Hollywood cycle is resurrected to plague timid audiences once more, and director Rowland Lee has spared no trick of story or photography calculated to curdle the blood. This sequel benefits from his mature direction and a fine cast. When the son of Frankenstein attempts to justify his father's experiment by reviving the monster, he meets with the same violent consequences. The brute is finally consigned to a sulphur pit, an appropriate touch, beyond the scenarist's ingenuity to raise him again. Basil Rathbone is excellent in the title rôle, supported by such professional bogeymen as Boris Karloff and Bela Lugosi, along with Josephine Hutchinson and Lionel Atwill. This is a grisly film for stout-hearted adults. (Universal)

MYSTERIOUS MISS X. A comedy melodrama of ordinary proportions, this picture presents a stage detective in the far from novel plight of having to solve a real crime of which he himself is suspected. Add to this the usual bungling assistant and an elusive mystery woman and you have the formula for a routine murder story, no better and not much worse than the average. Michael Whalen raises the production value a notch and is helped by the amusing characterizations of Chick Chandler and Mabel Todd. This is suitable for the family. (Republic)

BOY TROUBLE. Charles Ruggles and Mary Boland are again paired in a domestic comedy with happy results. Ruggles, a sonless salesman in the boy's clothing department of a large store, is suspected of a complex by his misguided wife who proceeds to adopt two boys by way of remedy. The additions are anything but welcome to the misunderstood father and he suffers from noisy complications until a siege of scarlet fever brings out his best paternal instincts. George Archainbaud has emphasized the family atmosphere, and the pseudo-psychology shows up in humorous relief. This is pleasant, if minor, fare for all. (Paramount)

THOMAS J. FITZMORRIS

EVENTS

THE Loyalist propaganda factory issued the following story which was featured in most American newspapers. . . . A Loyalist corporal, Moreno by name, stood alone on the field of battle. Thirteen Italian tanks bravely attacked him. The thirteen tanks banged away at Moreno with their machine guns. Disdainful of the leaden hall, Moreno destroyed two of the tanks, disabled others. The rest, now realizing what they were up against, turned tail and ran away. From the captured tanks, Moreno took the following prisoners: a captain, a lieutenant, two sergeants, and a number of privates, and marched them back to the Leftist lines. . . . How Moreno spent the rest of the day was not disclosed. He may have been sent to flank Franco's army and thus create a diversion. . . .

If the Loyalist propaganda bureau were handling the news in this country, we might see items like the following in the papers. . . .

New York. Last night's fight between Corporal Moreno and Joe Louis, Max Schmeling, Tommy Farr, Max Baer, Jim Braddock, John Henry Lewis, Nova, Armstrong, Conn, Apostoli drew a capacity crowd to Yankee Stadium. Stars of the screen and stage, debutantes, sub-debutantes, celebrities of social, civic, political, economic, educational and domestic life were present in swarms. Before the bout started, betting was eight to one Moreno would defeat his opponents before the sixth round. A man who had knocked out thirteen tanks should experience little difficulty in routing ten prizefighters, scribes unanimously declared. Louis, Schmeling, Farr, Baer, Braddock, Lewis, Nova, Armstrong, Conn, Apostoli entered the ring first. It was manifest they were nervous. Louis issued a statement: "We realize we have not much chance, but we intend to go in there fighting." Thunderous cheers announced the appearance of Corporal Moreno, who came smiling down the aisle and climbed into the ring. Moreno shook the hands of Louis, Schmeling, Farr, Baer, Braddock, Lewis, Nova, Armstrong, Conn, Apostoli, and then the epochal battle began. Moreno hit Louis, Schmeling, Farr, Baer, Braddock with his right, smashed Lewis, Nova, Armstrong, Conn, Apostoli with his left. In a change of pace, he banged Lewis, Nova, Armstrong, Conn, Apostoli with his right, and Louis, Schmeling, Farr, Baer, Braddock with his left. His plan of battle was to knock Joe Louis out first, and then the rest in alphabetical order. He knocked out Louis, Schmeling, Farr, Baer in the first; Braddock, Lewis, Nova in the second; Armstrong, Conn, Apostoli in the third. Reporters at the ringside were agreed that Moreno is a coming fighter. . . .

Pittsburgh. One of the largest throngs in the history of Pittsburgh yesterday packed the stadium to witness the football game between Corporal Moreno and the University of Pittsburgh. At 1.30 P. M. the warriors of Pittsburgh trotted out on the gridiron, as the Smoky City cheering section went into a frenzy of acclaim. A few minutes later Corporal Moreno came slowly out and sat on the bench. His head coach, line coach and backfield coach warned him not to inadvertently throw any forward passes. Moreno won the toss, elected to kick. Marshall Goldberg caught the ball, came down the field behind ten blockers. Moreno pushed the blockers aside, tackled Goldberg hard. On a reverse, Cassiano hit the left side of the line, was stopped cold by Moreno. Next Moreno threw Goldberg for a loss on an attempted end run. Pittsburgh kicked, Moreno recovering on his own thirty. Moreno crashed the weak side of the Pittsburgh line for sixty yards. He tore through center for a touchdown on the next play. Pittsburgh made only one first down the first half, two in the second. Final score: Moreno 42, Pittsburgh 0.

THE PARADER